A HELP TO DISCOVRSE:

OR,

More Merriment mixt with ſerious Matters.

Conſiſting of witty Philoſophicall, Grammaticall, Phyſicall, Aſtronomicall *Queſtions* and *Anſwers.*

As alſo,

Epigrams, Epitaphs, Riddles, Feſts, Poeſies, Love-toyes, &c. re-added, and plentifully diſperſed.

Together with

The *Country-mans Counſellor*, and his yearly Oracle, and Prognoſtication, with additions, or a Help to preſerve his Health, never before Printed.

Alſo the Art of Cookery, and ſundry Experiments and their Extractions of Oyl, Waters, *&c.*

The fourteenth Edition.

Davus es? huc venias, & eris mox Oedipus alter.

LONDON,
Printed by *E. T.* for *Andrew Crooke*, at the Signe of the green Dragon in *Pauls* Church-yard. 1654.

£8 10s.

E; P

Wm Le 24 Boston, m.l.

[1648 BMml.
1663 Bdm ml.]

1506/417

A HELP TO DISCOVRSE:

OR,

More Merriment mixt with ſerious Matters.

Conſiſting of witty Philoſophicall, Grammaticall, Phyſicall, Aſtronomicall *Queſtions* and *Anſwers.*

As alſo,

Epigrams, Epitaphs, Riddles, Feſts, Poeſies, Love-toyes, &c. re-added, and plentifully diſperſed.

Together with

The *Country-mans Counſellor*, and his yearly Oracle, and Prognoſtication, with additions, or a Help to preſerve his Health, never before Printed.

Alſo the Art of Cookery, and ſundry Experiments and their Extractions of Oyl, Waters, *&c.*

The fourteenth Edition.

Davus es? huc venias, & eris mox Oedipus alter.

LONDON,
Printed by *E. T.* for *Andrew Crooke*, at the Signe of the green Dragon in *Pauls* Church-yard. 1654.


BRITISH MUSEUM
15
63
FEB

In laudem Operis & Authoris.

Look as a ſtately Edifice rais'd hye,
pleaſeth the builder, feeds his curious eye:
Yet if within the whole work we ſurvey,
The owners ornaments adorn his clay:
Even ſo is man built up by God, to be
A receptacle for the Trinity;
To beautifie which frame, nothing more dear
Than Knowledge *that's divine, which thou haſt here*
At eaſie rate. It's Balme from Gilead *brought,*
Where Canaans *bleſſed Language thou art taught.*
Philolophy, *that fraught the* Cynicks *hours*
With knowledge of th' immortall powers,
Is hither brought; diſcovering the true uſe
Of contemplation: This book doth produce
A compleat Synode, whoſe authentick word
Becomes the ſageſt: It's like Jonas *Gourd,*
Which veil'd him from the Sun, for 'twill advance
The ſimpleſt from the vale of ignorance.
Here Reverend Fathers, Poets, Orators,
Councels, Schoolmen, and Philoſophers,
In one joynt-union gravely all agree,
That thou another Oedipus *ſhalt be,*
Expounding what's moſt dark, whilſt th' unread ſwain
Envying th' ingenious muſick of the brain,

Sits mute to hear thee ſpeak; but thy reward
Is fame, reſpect, preferment, and regard.
Such fate attends that man that will but look
Friendly, to read the good things of this book:
Seeing men from beaſts this little difference have,
Man can diſcourſe and laugh. Then he that gave
Thee theſe endowments better'd for to be,
Take this Diſcourſe, or wits Monopoly.
And ſuch ſweet profits of it ſhall enſue,
(As what indeed is every good mans due)
Honour and fellowſhip among the wiſe,
From whence this benefit or good doth riſe:
As hearing, reading, and calme conference,
Where man's moſt ſafe, ſhuns the baſe expence
Of haſting time; time's onely lent to man
His wayes to examine, Arts wide depth to ſcan.
Be then advertis'd, this Help to Diſcourſe,
Beſpeaks thy future good, 'twill gently force
Knowledge into thee; and the generous wiſe
Will know thee fit for all ſocieties.
If in thee all or none of theſe finde room,
Others will ſpeak, whilſt thou with ſhame ſit ſt dumb.

W. L.

ALIUD.

ALIUD.

OR as a Statuary on a ſtone,
Conceits what image he may forme thereon,
Pencels his thoughts; then his induſtrious hands
Drives forth the needleſſe matters, and ſo ſcans
His labours period, and to all declare
A ſeeming creature beautifull and faire:
Even ſo our Artizan, more to expreſſe
The marrow of great volumnes in his leſſe;
Here labours to preſent unto thy view
This little modell, ancient, and yet new.
In ſome Additions, and the whole ſo till
That look, or walk, or raſt, or what you will
As in a Garden, reach but forth your hand
There's fruits, there's flowers, but wiſh for and command.
That every page, as fancie may invite you,
Like to a ſeverall Arbor may delight you:
Not longer then to ſtay you at the doore,
Set on this Aker, and peruſe it o're.

Ad amicum ſuum candidum & cordatum.

WHat lay impriſon'd and confin'd alone,
Onely to deeper apprehenſion,
In ſeverall Authors diverſly diſtract,
Is here collected, and in one compact.
Hert's help for thoſe whoſe wits and brains are dry,
And for Diſcourſe a twelve times new ſupply:
Which our unwearied *Author* once more ſends,
That would be ſtill a helper to his friends.
Matter and form, two Pillars that uphold
And deck forth ſtory, like rich ſtones in Gold;
Being neatly married in harmonious skill,
Yeeld ſtore of Matter and Diſcourſe at will.
But if ſome ruder hand ſhall ſever either,
The grace was found in both, is loſt in either.
If any breach thou finde betwixt theſe twain,
Be thou the Prieſt to Marry them again:
Which thou ſhalt hardly need, for they have ſtood
Out ſome years trials, and approv'd them good.



H. H.

A Help to Diſcourſe.

Introduction.

TO begin in God, is the beſt foundation that can be laid, as teſtifieth both experience, example, and conſent of Ancient, Sacred, and Prophane Writers. After which preſident, in that little I purpoſe, doe I task my ſelf a follower, that I may begin more orderly, proceed more decently, and end more profitably, wherein thus I proceed:

1. In Divine Propoſition.

Queſt. *WHat is the moſt ancient of all things?*

A. GOD, becauſe he hath no beginning.

Q. *Wherein doth he moſt manifeſt himſelf?*

A. In the Scriptures, the Herald of his Truths, and the witneſſes of his Mercies.

Qu. *Wherefore are the holy Scriptures, containing the myſtery of mans ſalvation, folded up by God in ſuch obſcurity and darkneſſe, as ſometimes* Maximilian *the Emperour, in the firſt of*

his eight queſtions to the learned Abbot Tritemius *demanded.*

A. The holy Scriptures (as a Father ſaith) unleſſe they be read with that Spirit, by which it is beleeved to be written by the inſpiration of Gods Spirit, for the direction of mans life, and that with humility, and deſire to know and be governed by it, cannot be underſtood, but remain as a dead Letter in the efficacy thereof.

Concerning whom, yet further St. *Gregory* ſaith, Though they have in themſelves that height and depth, wherein their Myſtery may exerciſe the wiſedome of the Learned, yet have they alſo that eaſineſſe and plainneſſe, that the ſimple may be comforted and taught; being in themſelves that wonderfull River, both ſhallow and deep, wherein as the Lambe may wade, the Elephant may ſwim.

Of whoſe depth, St. *Auſtine* thus ſpeaketh further; The holy Scriptures are thus written, ſaith he, that by their height, the proud may be abaſed, as with their eaſineſſe, the ſimple may be comforted: Adding withall, That it is our dulneſſe of capacity that they ſeem ſo hard unto us, and the veile of our hearts, which cannot be removed, unleſſe by him which hath the Key of David, *which opens*

opens where he shuts, and shuts where no man opens, which only can open that sealed book.

And therefore, as another Father saith: God hath not wrapt up these high mysteries of Scripture in such obscurity, as envying mans knowledge, but that the study and industry of man might be the more profitably exercised: adding withall. That no man ought to be too much dejected, that he cannot understand every mystery therein, for that there are some things, that to be ignorant of, though they may somewhat subject thy presumption, will not endanger thy salvation; for that all things are not so necessary to be perceived of all. And therefore, according to St. *Austines* rule, if thou lovest the Law of God, manifest it in reverencing that which thou understandest not, as in practising that which thou dost understand; and thou shalt have first wherewithall to drinke, after stronger meat to eat; and possesse thy self with patience, knowing, that whilst we are in this mortall flesh, we can perceive but as in a mirrour: yet that hereafter we shall be translated to a higher Academy, where God himself shall be our School-master, and then we shall see him as he is, where all shadows vanish, and the substance only is embraced;

where being ascended, we shall know the truth of all, either argued or debated of in this sublunary Region, where we live among doubts.

Q. What were those three conjunctions Saint Bernard *so wonderfully wondred at, the like whereof neither can, or shall ever be done again upon the face of the earth?*

A. Three works, three conjunctions hath that omnipotent Majesty made in the assumption of our flesh, wonderfully singular, and singularly wonderfull, even such as the very Angels were amazed at it:

1. Conjunction of God and man.
2. Of a Mother and a Virgin.
3. Of Faith, and the heart of man to beleeve this.

Q. Which is the greatest of those conjunctions?

A. The first conjunction is wonderfully great, wherein is conjoyned earth and GOD, Majesty and infirmity, so much vilenesse, and so much purity; for nothing is more precious than God, nothing more vile than dirt. The second no lesse wonderfull: for by the ear of man it was never heard, nor by the heart of man ever conceived, that a Virgin should bring forth, and become a Mother, and that there should be a Mother that should yet remain a Virgin. The third is inferiour

inferiour to both firſt and ſecond, but not leſſe ſtrange, that mans heart ſhould have power to beleeve this.

Q. *How many ſeverall wayes ſince the beginning of the World hath God brought forth man?*

A. Four wayes, according to *Anſelme*, which are theſe: 1. A man without the help of either man or woman, as *Adam*. 2. A woman out of man, without the help of woman, as *Eve*. 3 By both man and woman, according to the common courſe of Nature. 4 Of woman without man, as *Chriſt*.

Q. *By the conjectures of the learned, for how many thouſand years from the Creation was the world ordained to continue?*

A. Six thouſand years, becauſe that as in ſix dayes the World and all that therein is, was created, and ſo God reſted the ſeventh: ſo thereupon it is probably collected, that in 6000. years, which are but as ſix dayes in Gods account, it ſhall again be diſſolved: after which ſhall follow an everlaſting Sabboth of reſt. Of this opinion were many of the Fathers, and other more modern writers; as that there ſhould be two thouſand years before the Law, and two thouſand years under the Law, and two thouſand years under the Goſpel.

Qu. *But*

Q. But of this what ſhall I determine?

A. Let this doctrine then ſuffice thee, and all other good Chriſtians, that we are religiouſly to expect the end of the World, and the comming of Chriſt, and ſo daily expecting prepare our ſelves thereafter: but not curiouſly to pry into thoſe hidden and un-revealed ſecrets, not imparted to men or Angels.

Q. Why almoſt among all Nations, is the Name of God expreſſed in four Letters?

A. The learned do agree, that this is done partly from the intimation of the Hebrews, but more eſpecially from the meere providence of God, which otherwiſe could not be: as among the Latins, it is *Deus*; the Ægyptians, *Theut*; the Perſians, *Syro*; the Hebrews, *Adoni*; the Greeks, *Theos*; the Arabians, *Alla*; the French, *Dieu*; the Germans, *Gott*. And withall to ſignifie, that as his name conſiſts in four Letters, ſo his Mercy hath a relation thereunto, in that he will have his Elect gathered unto him from out of the four quarters of the world.

Q. What are thoſe things that cannot be defined?

A. The School-men do affirm, God, for his exceeding formoſity and beautie; Sin, for the exceeding deformity and loathſomneſſe:

the

the firſt matter, for the exceeding informity and inexiſtency.

Q. *What number is the moſt vitall among men?*

A. Eight; becauſe eight ſouls were onely preſerved in the Ark, and eight onely in the Scripture mentioned to be raiſed from death to life.

Q. *Since* Adam *and* Methuſalem *lived* 900 *and odde years, why did God never ſuffer any to accompliſh* 1000?

A. The moſt of the learned are of opinion, that this is not without ſome deep Myſtery; and which may be, partly becauſe a thouſand years hath a type of perfection, God never ſuffered any to fulfill it, to ſhew, that there is no abſolute perfection in this world.

Q. *What is man, and his perfection in this world?*

A. Man, in this world, as it were the compendium or epitome of all Creatures; for ſeverall Creatures live in ſeverall Elements, as Water-fowles and fiſhes in the Water: Birds in the Ayre, Beaſts upon the Earth: but Man enjoyes all theſe; with his head he looks up to Heaven, with his minde he looks into Heaven, and with his feet he walks upon the Earth, his arms keep the

ayre

ayr, as the birds flye; with his eyes he contemplateth Heaven and Earth, and all ſublunary things: he hath an eſſence as other bodies, produceth his ſeed as plants, his bones like ſtones, his blood like the ſprings in the channels of the earth, his hair like the graſs, the ornament of the earth, &c. He lives as a Plant, flouriſheth as a Tree, for a man is as a Tree turned upward, his feet are like the boughes, his head like the root, his body like the trunk. Beſides, ſome Creatures *are* onely, as *Starres*; ſome *are*, and *live*, as *Plants*; ſome *are*, *live*, and have *ſcent*, as Beaſts; ſome *underſtanding*, as Angels; all theſe concurre in man; *Eſt*, *vivit*, *ſentit*, *intelligit*.

Q. *What three things are thoſe, that he which often remembers ſhall ſeldome do amiſſe?*

A. That above there is an Ear, that heareth all; an Eye, that beholds all; a Book wherein all our offences are written.

Q. *Whereunto may likewiſe be annexed a ſecond* Memento, *and not inferiour to the firſt, being Saint* Anſelmes *obſervation upon the laſt day?*

A. Where, at thy right hand ſhall thy ſins be accuſing.

At thy left hand, infinite Devils expecting.

Vnder

Vnder thee the furnace of Hell burning.
Above thee an angry Iudge.
Within thee thy conſcience tormenting.
Without, the world flaming.
Where onely the juſt ſhall be ſaved.
Whence to flye it ſhall be impoſſible.
To continue ſtill, intolerable.

Therefore while time is, prevent that, that in time will be: for as one ſaith, If it be not prevented, it will be repented.

Q. *Who was he that never laughed, but ſometimes wept, as we read in the Scriptures?*

A. Chriſt, of whom we read that he three times wept.

1 When *Lazarus* was dead.
2 Over *Jeruſalem.*
3 Vpon the Croſſe, when he delivered up his Spirit with cryes and tears.

Q. *There be four duties we chiefly owe, and among all other are eſpecially bound to pay: and which be they?*

A. Debemus
- *Deo timorem.*
- *Patriæ amorem.*
- *Parentibus honorem.*
- *Proximo favorem.*

To
- God, fear.
- Our Countrey, love.
- Our Parents, honour.
- Our Neighbour, favour.

A Rule for our life.

So { Learn, / Live, } as if { Thou shouldest live alwaies. / Thou shouldest die to morrow.

Suspice cœlum, despice mundum, respice finem.
Look up to Heaven, despise the world, respect thine end.

Q. *There are three especially unhappy in the Law of the Lord, and who are those?*

A. 1 He that knows and teacheth not.
2 He that teacheth, and doth not.
3 He that is ignorant, and yet learneth not.

Q. *Whether was there any Writing before the Flood? and if, how preserved, notwithstanding the Deluge after it?*

A. It is answered: We have no writing before the flood: yet St. *Jude* doth somewhat insinuate of the writing of *Henoch*; and *Josephus* and others write, that he erected two Pillars, the one of brick, and the other of stone, wherein he wrote of the two-fold destruction of the world, the one by water, and the other by fire; which by tradition was preserved to the dayes of the Apostles.

Q. *What was the sentence, according to the opinions of the Learned, that Christ wrote with*

with his finger in the dust of the pavement of the Temple?

A. Some think it was the same that he spake; *He that is innocent, let him throw the first stone at her*: Others think it was this, *Festucam in oculo fratris cernis, trabem in tuo non vides*: Thou seest the mote in thy brothers eye, but not the beam in thine own.

Q. *What book did* Samuel *write, besides those two in Scripture that bear his name?*

A. A Book of the office and institution of a King.

Q. *What Books did* Salomon *write, besides those extant in Canonicall Writ?*

A. Salomon wrote three thousand Parables, and five thousand Songs, besides that *ingens opus*, of the nature of all Herbs, Trees, and Plants, from the Cedar to the Hyssope upon the wall, all destroyed by the Babylonians at the destruction of the Temple.

Q. *Whether did God create hurtfull creatures, as Scorpions, Serpents, and such like?*

A. It is answered, there are some that seem evill unto us, which yet are not simply evill of themselves; for no substance is simply evill of it self: and the Scripture teacheth us, that Serpents were created among other Creatures; but God propoundeth that all were good: but that some Creatures

tures are now hatefull to man, that is not to be attributed to the firſt Creation, but to the ſecond, after the lapſe or fall of man; who if he had perſiſted in his duty to God, no Creature ſhould have been offenſive unto him, but over them he ſhould have born a willing ſubjection. For God made nothing evil, neither doth he make ſickneſſe, barrenneſſe, tameneſſe, or the like: but they rather have deficient then efficient cauſes: as the want of health, his good creature is the cauſe of ſickneſſe: the withdrawing of light, the interpoſition of darkneſſe, and ſo the like.

Q. What name was that among the Jewes ſo highly reverenced, that it was onely lawfull for the Prieſts to name it, and that but at the ſolemn Feſtivals?

A. The name *Jehovah*, a word conſiſting but of ſeven Letters, and yet all the five Vowels, according to this verſe:

Quinque ſimul junctis conſtat vocalibus una
Dinio, & eſt magno majus in orbe nihil.

Five Vowels joyn'd together make a name,
In Heaven, or Earth, none greater then the ſame.

Q. What among other are held to be things of great difficulty in Scripture to beleeve, and of the greateſt oppoſition to ſenſe to conceive?

A. Some think the Creation of the World being

being made of nothing: ſome, the conſervation thereof, and all creatures therein; ſome, the Incarnation of the Son of God: others, the reſurrection of the fleſh. Beſides theſe, there are ſome that think *Noes* Ark, and the union and preſervation of ſo many divers creatures in it, ſo many mouthes fed, ordered, and at laſt ſafely delivered out.

Q. *In how many Chapters and verſes doth the Canon of the old Teſtament conſiſt in?*

A. In 777. Likewiſe the Jewiſh Rabbians have collected to be in the Books of the Law verſes 5845. In the Prophets 9294. In *Haggai*, 8064. In the Books of Apocryphi, chap. 173. In the New Teſtament, chap. 260. *Malachy*, which is the laſt of the Prophets, ſtands as the porch between the Old and New Teſtament, whereat (as *Tertullian* ſaith) *Judaiſme* ends, and *Chriſtianity* begins.

Q. *Where was God before he made the World?*

A. St. *Auſtine* noteth this as vain a curioſity to enquire, as it is to demand what he did before he made the ſame; and yet to give the curious ſome ſatisfaction, to the firſt he anſwers; That God dwelt in himſelf, by himſelf, and was God to himſelf. And for the ſecond, He was not idle, in that he choſe us before the world, and propoſed in himſelf the

the Creation of all things. But he that will further busie himself to pry into this Ark, how all things could be made by his Word; when God made choyce of a remnant, and rejected the greatest part, and the like; let such questions, say we, amaze the curious, and humble the wise, and let it be thought a sinne in us to have a tongue to speak, or a heart to think, where the Spirit of God had not a pen to write; and let such be answered, as St. *Austine* answered one curious in such questions: That he ordained a Hell for such kinde of inquirers. And as *Euclid* the Philosopher answered one so demanding; What thou askest (quoth he) I am ignorant of, but this I know, God is angry with such kind of inquirers.

Q. *There is a thing which is the Temple it self, the Altar, the Priest, he to whom it was offered, he that was offered; and who was that?*

A. A strange collection, proposed and resolved by them that have swet in the travail of the Scripture, and verified of him of whom all the Prophets bear witnesse, that is, Christ. For in a Sacrifice four things are to be considered; 1. To whom it was offered. 2. By whom. 3. What is offered. 4. For whom it is offered; which all have their concurrence in him.

Q. *Whether*

Qu. *Whether did the Crosse bear Christ, or Christ bear the Crosse?*

A. It doth both, and both at once, and in bearing him, it bore all our iniquities: and therefore as a Father prayed, so I desire that he may be wholly fastned in my heart, that was wholly fastned on the Crosse for me, of which, thus further.

Inter carnifices sancto pendente latrone,
Par est pœna trium sed dispar causa duorum:
Hi mundo sunt quippe rei pro crimine multo:
Hunc rens est mundus salvatus sanguine justo.
Between two theeves the just condemn'd to dye
Did hang, where all like punishment did try,
Though for a cause unlike they both death try'd;
For sinnes i'th world, he for the worlds sinnes d'yd.

Of which one wittily ads, that if ever goodnesse was in the midst of evill, then it was.

Q. *What were the two Theeves names?*

A. Desmas and *Jesmas:*

Jesmas damnatur, Desmas ad astra feratur?

Q. *What were the first and last words that Christ spake in this world?*

A. The first was *Fiat*, *Let there be*: and after he added; *Increase and multiply*: the last words were, *Father into thy hands I commend my spirit.*

Q. *Whether is it more necessary, that Christ should*

should be in Heaven, or in the Sacrament, as the Papists would have him?

A. In Heaven: witnesse Christ himself, when he saith, *It is expedient that I go away from you, for unlesse I goe, the Comforter will not come.*

Q. *What wicked man was that, that for a most vile price sold to others what he had not in his power, and yet what was mort precious then all the world?*

A. Judas, that sold Christ: of whom, as a Father writes, his death was answerable to his life, in that he was hanged being a theef, that he burst being a traytor, &c.

Qu. *A certain godly man, from a wicked required a gift that was more excellent then all the world, and yet he gave it: and what was that?*

A. Joseph of *Arimathea*, when he begged of *Pilate* Christs body.

Q. *What part of the body of man doth God chiefly require for his service?*

A. The Heart, that inward Triangle of love; for which he calls for in these words, *My son give me thy heart*: and in another place, *This people honour me with their mouthes, but their hearts are farre from me.* To which purpose is here annexed a Fable of a certain Hermit, that in his devotion besought God, that

that he might know what worship he required chiefly: who was answered by the Oracle in these words,

Da mediam Lunam, Solem simul et Canis iram;

Give the half Moon, the Sun, and the anger of the dog.

He good old man hearing this *enigma*, began to be perplext to think of those impossibilities, as how he should be able to pull the Moon from the sky, though the lowest of all the Planets, yet too high for his reach or capacity, much lesse the Sunne in a higher Spheare, and more difficult, untill it was thus explained to him:

Give { *The half Moone,* / *The Sunne,* / *The dogs anger,* } that is { C / O / R. }

And that is the heart, a gift that God requires.

Q. *Into how many faiths is the world divided?*

A. The world is divided into four parts, and four Religions possesse the same, and with much diversity in every one; so as the saying is, how many heads, so many opinions: which four are, *Iudaisme*, *Christianity*, *Mahometisme*, and *Paganisme*. Therefore it was the

the good councell of *Vincentius*, where he saith; We are not to sway Religion to what fancie we would have her, but we must be swayed by her whither she lead us, whereupon we conclude it unadvisedly spoken by an Emperour, who walking in his Garden, answered one that had endeavoured to root out many Sects out of his Land, that their diversity delighted him, as the diversity of his flowers to look upon; and that seeing every man made a Religion to his humour, there would as soon be an unity therein, as a truce between the wind and the sea.

Q. *To what is an Hypocrite most fitly compared?*

A. To a Candle that carries a fair light or shew to others, but wasts it self for his vain-glory to the socket: Besides every Hypocrite is said to have the voice of *Jacob*, but the hands of *Esau*.

Q. *What was the difference between* Cain *and* Abels *sacrifice?*

A. Thus much, as hath been observed by the Poet; where *Abel* saith,

Sacrum pingue dabo, nec macrum sacrificabo.
My fat to holy use i'le give,
And not my leane: they still shall live.

But every Hypocrite saith thus with *Cain*, *Sacrificabo macrum, nec dabo pingue sacrum.*

My leane shall to the Altar flye,
And not my fat that ought to dye.

Q. *Whether were the heathen gods or heathen men more ancient?*

A. Certainely the men that made the gods.

Q. *In what place was it that the voyce of one creature pierced all the eares in the world?*

A. *In Noas* Arke.

Q. *By what precept was it, that* Philip *King of* Macedon *became something humbled in his thoughts, after his victories, when nothing else could admonish him?*

A. By the wise councell of one of his Captains, who noting his ambition, bad him measure his owne shadow, and he should finde it no longer than it was before.

Q. *By what means came* Sesostris *a King of the* Egyptians, *somewhat to pull downe ambitious plumes of vanity and pride?*

A. This King *Sesostris*, as Stories mention, having conquered divers Kingdomes, and led captive their Kings, vassaled foure of them to the service of his horses, to draw his Chariot: where, ever as the wheele turned, one of them looking backe, most earnestly noted it: insomuch that *Sesostris* perceiving it, demanded his reason therefore, who told him, that thereby he observed the muta-

bility of Fortune, in the preſent ſubjecting and ſudden advancing of firſt the one part, and then the other, how the higheſt came preſently to be loweſt, and the loweſt part preſently to be higheſt; and all without intermiſſion or ſtay. Hereupon *Seſoſtris* remembring himſelf, and pondering his ſaying, preſently un-yoked his Kings, and would no more be ſo drawn.

Q. *How became the tyrant* Hiero *ſomewhat to contemplate of the Majeſty of God?*

A. Vpon his command to *Simonides* the wiſe Poet to diſcourſe what God was, when he required, firſt for reſpite one day; after that, two dayes; after that, four dayes: whereupon *Hiero* wondring why he took ſuch pauſe, required his reaſon: he told him the more he entered into conſideration thereof to inſtruct his inabilitie, the more unable he found himſelf to direct another, or to conceive aright what God was himſelf. As likewiſe it is ſtoried of a Scholler of St. *Auſtines*, that came to him to be inſtructed in ſome points of Divinity, to whom the Father gave this leſſon to learn perfectly; and then to repair to him for another; *I ſaid I will look to my waies, that I offend not with my tongue.* Which this Diſciple having received, departed from him, and returned no more

more in 19. years: and being asked by this M. why he came not again in ſo long time, he told him the leſſon was ſo hard, he had not well learned it, although ſo long ſtudied it: and all this, to ſhew the infinite depth of God and his Myſteries, which like veines of ſilver, the deeper they are ſcatched into, the richer they are found.

Q. *Who are thoſe that cannot, will not, may not doe, nor rightly underſtand?*

A. There are certain, that neither underſtand God, nor can underſtand him, and thoſe are dead men.

2 There are others that may underſtand, but care not, and they are wicked men.

3 There are another ſort that deſire to underſtand, but cannot, and theſe are fools.

4 There are a fourth ſort that do both underſtand and make uſe, and theſe are godly.

And therefore it is the wiſe ſaying of a Father who asked this queſtion, Art thou a Chriſtian? then it behoves thee to contemn that that ſeems to be, and is not, and to embrace that that ſeems not to be, and yet is.

Qu. *One asked a King of the Ægyptians, what was the moſt hateſull thing in the world?* And he anſwered:

A. The Light, which diſtinguiſheth all

colours, creatures, and beauties in the world, and is it ſelfe the moſt goodly comfort and object of that moſt excellent ſenſe the Eye: and therefore as one ſaith; When thou beholdeſt the light of Heaven, that firſt and bleſſed creature of Gods hand, that in a minute transfuſeth it ſelfe throughout all this lower Region, thinke on the teſtimony of St. *Iohn*, that God is light, eſſentiall lightneſſe, in whom there is no darkneſſe.

Q. *What day was that, that the like was never before, nor never ſhall be hereafter?*

A. When *Ioſhua* prayed in the middeſt of the battaile, ſo that the Sunne ſtood at a ſtay, and haſted not towards his Weſterne period, ſo long, that, as *Iuſtine Martyr* ſaith, it made the day 36 houres long. And yet ſome write, that three houres it ſtood ſtill in the dayes of King *Hen.* 5. till the Earl of *Ormond* in *Ireland*, with his ſmall company overcame *Amore Arſhur* & others with their terrible armies.

Q. *Of what wood was the Temple of* Salomon *built, dedicated, and conſecrated unto God?*

A. Of Cedars, of Sichem wood, and that by the command of God himſelfe, and ſome reaſon thereof may be this: 1. For that the Cedar tree is alwaies greene, odo-

rous

rous and ſweet, neither will it bend, but ſupport it ſelfe upright with its owne ſtrength. 2 For that it is truly verified of it that is ſpoken of *Iriſh* wood, that neither wormes nor moaths breed in it, nor live near unto it. 3 For that it is neither maſſie nor ponderous to load or oppreſſe the Walls, but ſtrong and light.

Q. *Of what wood was the Croſſe of Chriſt made, and whether of one intire tree, or of ſeverall kinds of woods?*

A. The Croſſe of Chriſt, as we have it by tradition, was made of three divers ſorts of woods, which was Cypreſſe, Pine, and Cedar, all ſignificant, and not without their myſtery: the Cypreſſe being an Embleme of diſſolution and death; for being cut or wounded, it withers and waſtes away; The Cedar of immortality, becauſe it withſtands the conſumption and waſtes of time to a dateleſſe perpetuity; the Pine a navigable wood that floats upon the waters, and therefore the moſt uſefull for ſhips, to ſignifie that death ſhould have no more power, nay leſſe to overwhelme him than the Pine is ſubject unto drowning by the violence of the waters.

Q. *What is thought to be the occaſion that Chriſt curſed the fig-tree being barren, ſince*

it was neither a reaſonable creature, nor diſpoſer of its owne ſeaſons, and ſpecially being not then the time of bearing?

A. This is thought not to be without many deep Myſteries; one whereof eſpecially is conceived, to note out the hateſulneſſe of Hypocriſie, that ſeemes to flouriſh with diſplayed leaves of vanity and oſtentation, but wants the true fruit of faith, which are good workes and charity.

Q. *Why was the ſame tree in Paradiſe, (without doubt good, and very good; for all that God created was very good) forbidden* Adam *to taſte?*

A. Many wonder hereat, and one of the Fathers in this admiration hath brought in *Adam* thus expoſtulating the caſe with himſelfe: If it be good, why may not I touch it? if it be evill, what doth it in Paradiſe? But to this St. *Auſtine*, and divers of the Fathers anſwer, That the command of God in that, was rather for the tryall of his obedience, than for any other danger that would have growne to *Adam* by eating thereof.

Q. *What tree was that, that the ſame day ſprang up and periſhed?*

A. Ionas Gourd.

Q. *What trees in the Scripture are eſpecially called the trees of God?*

A. It

A. It is thought to be thoſe that grow forth of their owne accord, asthe Fir-trees, the Cedar, and the wilde Olive-tree.

Q. *Is there a diſtinction of Sexes amongſt trees?*

A. Pliny, a moſt certaine Author, attributes both Sexes and wedlock unto Trees: and firſt he inſtanceth upon the Palme tree; the love between whom is ſuch, that if the female be far diſ-joyned from the maſculine, it becomes barren and without fruit: if the male have his boughs broken by any accident, the female becomes deſolate and droops like a Widow.

Q. *What part in trees is the moſt ſtrong?*

A. Thoſe that grow and ſhoot towards the North.

Q. *What tree is that that is moſt flouriſhing in the branches, but moſt comfortable in the fruit?*

A. The Vine.

Q. *By what fitneſſe or ſympathy is the* Vine *taken to be the embleme of the wife?*

A. As the Vine on the ſides of the houſe, being neither ſo high as the top, nor ſo low as the bottome, is an ornament to the houſe; ſo the Wife, placed in the middle condition, neither as the head, nor as the foot, but by the ſide as a fellow, for they are fellowes,

that walke ſide by ſide; is an ornament to the Husband. And as the Vine yeelds the faireſt ſhade of any tree to ſit under, ſo muſt the Wife be the ſhade and delight of her Husband. And as there is no tree more ſenſible of wrong then the Vine, for cut it, and it will weepe and bleed to death; ſo muſt the Wife at any juſt reproofe, be as tender and ſenſible as the Vine of cutting; and as the ſmell of the leaves of the Vine in the ſummer drive away all noyſome beaſts and Serpents, ſo muſt the thoughts of a Husband drive away in the Wife all evill provocations and harmefull intention; and as the Vine being but a weake tree, hath the Wall, or the Elme to ſupport it; ſo muſt the Wife, the weaker Sex, be ſupported by the Husband, the ſtronger, &c. And as concerning both, thus further the Poet:

The fruitfull Vine and vertuous Wife are both for mans delight,
For ſhade and comfort in the day, and ſolace in the night:
To good ends both of them were made, and ſo they both are ſtill,
But oftentimes they are abus'd unto moſt dangerous ill.
And then we finde it ſo fall out, that theſe two weaker things,

Doe

Doe overcome the ſtrong, the wiſe, the greateſt even of Kings.

Q. *Of the apples of Paradiſe, or Adams apples, what is related of them?*

A. That thoſe apples ſo called, are of exceeding ſweetneſſe, when they come to their full maturity and ripeneſſe, and are called of ſome *Muſi*, or Muske-Apples; and it is thus obſerved, that what part ſoever of them you cut, there appeares a Crucifix in it: and it is reported for a truth, or rather conjectured upon pregnant probabilities, that the forbidden tree of the knowledge of good and evill was of that likeneſſe.

Q. *What apple or fruit was it that* Adam *in eating drew ſinne and death upon himſelfe and his whole poſterity?*

A. It is uncertaine and cannot rightly be knowne, for the Scripture mentions it not: yet ſome writers to ſatisfie the curious, thus bring their argument: ſome thinke it was a Perſian apple, and that at this day growes in the Eaſt where Paradiſe was ſituate: ſome thinke it was a golden apple that was ſweet to taſte, and delightfull to behold: ſome thinke it was a Cherry, ſome a Peare, but all theſe are uncertain: but this is certain,

Adam primus homo, damnabat ſecula pomo.

Q. How many ribbs hath every man or woman?

A. This queſtion hath bred ſome controverſie among the learned: for there are that affirme, ever ſince the creation of the Woman, that *Adam* loſt a ribbe from his ſide, the man hath one ribbe leſſe than the woman, and leſſe than he had at firſt. Now there are of the other ſide that affirme, and that truly, that there are in either ſide of either ſex, as well of the man as of the woman, 12 ribs, for that rib which *Eve* was formed of, was peculiarly made by God to that purpoſe: neither was it a bare bone, but had fleſh likewiſe. And therefore, ſince from Earth, and the ſlime of the Earth, and from a bone from that Earth, all poſterities are deſcended, though ſome be rich, and ſome be poore; ſome be noble, and ſome be baſe; yet they are all but one metall and deſcent, as to that purpoſe followeth:

Aurea nobilitas lateam ſi veſtiat ollam,
Non ideo ſequitur, hanc minus eſſe lutum.
If golden titles gild an earthen Pot,
That it's leſſe earth for that, it followes not.

And concerning the pride of clothing, this admoniſheth us, that they ſhould not be abuſed to that exceſſe, but rather for our humiliation, the ſad remembrancers of the fall

of

of Man: for *Adam* in his innocencie wore no cloathing.

Pellitus nunc es, fueras ſine veſtibus ante,
Nudus eras purus, crimen amictus habes.

Q. *What ſeed of all other is the leaſt, yet, bringeth forth the greateſt tree?*

A. Chriſt himſelfe expreſſeth this of the Muſtard-ſeed, of whom is reported in ſome Countries to be trees of ſuch bigneſſe, that they yeeld a ſhadow to ſit under.

Q. *What kind of men are moſt rare in the Kingdome of Heaven?*

A. Some ſay Hypocrites: for when Chriſt threatens deſtruction to the wicked, he ſaith, Their portion ſhall be with Hypocrites. Some ſay, Vſurers. But the Germans proverb ſaith, Princes; which are as rare in Heaven as Veniſon in a poore mans kitchin: but this is alwaies to be underſtood of wicked and irreligious Princes.

Q. *Who are thoſe that are called the Sons of thunder?*

A. Saint *James* and Saint *John* the Apoſtles; and the reaſon of this attribute is, for that they affright the wicked, rouze up the ſloathfull, drawing all to an admiration of their highneſſe: from whence it is, as Saint *Bede* writes of Saint *John*, that Son of Thunder, that he thundred ſo high, that if he had thundred

thundred a little higher, all the world could hardly have comprehended him.

Q. *Who were thoſe that found not a Phyſitian to cure them being living, but to raiſe them being dead?*

A. *Chriſt*, *Lazarus*, the Daughter of *Iayrus*, the Widdows ſonne, *Eutycus*, *Dorcas*, *and others.*

Q. *Who were thoſe that once lived on the earth, and never dyed?*

A. *Henoch* and *Elias.*

Q. *Who was he that died, and was never born?*

A. *Adam.*

Q. *Who was he that was but once borne and dyed twice?*

A. *Lazarus.*

Q. *Who was he that ſpake after death?*

A. *Abraham* to the rich Glutton.

Q. *Who and how many were thoſe that had their names foretold, and ſpoken of before they were borne?*

A. *Iſhmael*, *Iſaac*, *Ioſias*, *Cyrus*, and *Iohn* the Baptiſt.

Q. *Who was he that propheſied before he was borne?*

A. *Iohn Baptiſt* in the wombe of his mother: of whom St. *Auſtine* ſaith, that having not yet ſeen the Heaven, nor the Earth, yet he knew the Lord of both.

Q. *What*

Q. *What iſſue was that which was elder then his Mother?*

A. Chriſt: to which purpoſe the Poet thus wittily followeth it:

Behold, the Father is the Daughters Sonne,
The Bird that built the neſt is hatcht therein:
The old of time, an houre hath not out-run,
Eternall life to live doth now begin, &c.

Qu. *Who was he that ſeeking his fathers Aſſes, found a Kingdome?*

A. Saul.

Q. *Whether of the two companions, the ſoule or the body, have the greater hand in ſinnes, and why for the ſinne of the one they ſhould be both together joyntly puniſhed?*

A. It is thus anſwered by a Similitude: A maſter of a Family committeth his Orchard to two Keepers, of the which the one is lame, and the other blinde: where the Cripple that had his eye-ſight, ſpyes out certaine golden Apples hanging upon a Tree, delightfull to his ſight, and contentive to his taſte, if he might but obtaine them: he not able to plucke them, relates to his fellow how pleaſant the fruit ſeemes to him that he lookes upon with his eyes, & how willingly he would taſte, if he had but legges to beare him to them: To whom the blinde anſwers, And I would not ſticke to pull the Apples,

Apples, if I had but thy eyes to ſee them; and ſo at laſt betweene this debate they agree, that he that had his eyes ſhould ride upon the others ſhoulders, that had his legges: this being done, they were able to plucke the fruit, and did eat; and having eaten, the Maſter of the Orchard enters, and findes his damage, enquires by whom it was done, and they both confeſſe their act and furtherance, how the one vſed his feet, and the other his eyes, and ſo they did it betweene them. The Maſter finding it ſo, puniſhed both with one equall puniſhment, as they had both deſerved. After which example, doth this moſt wiſe Governour exempt neither body nor ſoule, becauſe they both lend their furtherance to ſin: and being thus both guilty, thus he puniſheth them both inſeparably for ever.

Q. *But why ſhould Eternity puniſh that which is committed in time, and oftentimes but a ſhort time?*

A. Firſt, becauſe the ſinne, though it be committed in time, is againſt an infinite Majeſty. Secondly, becauſe God judges according to the wilfull inclination of a ſinner, that would ſinne eternally, if he might live eternally: and to this indefatigable bent of wickedneſſe, God anſwers him with ever-

laſting

laſting puniſhments: for as a Father ſaith, *Peccat homo in ſuo æterno, punit Deus in ſuo æterno:* Man ſins in his eternity, and God puniſheth in his eternity.

Q. *What knowledge is required in a Chriſtian?*

A. There is a two-fold knowledge, *Viæ & Patriæ*: The firſt is of this life, where he that knowes moſt, knowes but in part: The other is of our Country Heaven, wherein we ſhall know, even as we are known, 1 *Cor.* 13. 12.

Q. *Whether doe fooles bring more profit to wiſe men, or wiſe men to fooles?*

A. Cato ſaith, that fooles bring more profit to wiſe men, becauſe wiſe men ſeeing their folly, they endeavour to avoid it: whereas fooles on the contrary, make no uſe of the wiſedome of the wiſe, by reaſon of their folly.

Q. *Wherefore doe Serpents, ſince they hate all mankind, yet chiefly bend their forces againſt women?*

A. By reaſon of the perpetuall enmity put by God between the woman and the Serpent, and the ſeed of the woman, and the ſeed of the Serpent. Of which one thus writes concerning the bleſſed ſeed of the Woman that broke this curſed head of the Serpent.

Qu a d tr fu ſtr
os nguis irus iſti de nere avit:
H Sa m Chr vul l

And as another to the like effect:
Anguis peccatum & mortem generavit in horto:
Sanguis juſtitiam & vitam reparavit in ara.

1.

Where the dire Serpent brought in
wounds and death:
CHRIST by his blood hath heal'd,
reſtor'd our breath.

2.

Both Sin and death to our exceeding loſſe,
The Serpent gave in Garden to mankind:
But *Chriſt* reſtor'd againe upon the Croſſe
Iuſtice and life, whereby we ranſome finde.

And as another to that purpoſe,
Solvit pendendo, quod Adam *commiſit edendo.*

Q. *How is death proved to be nothing to us?*

A. Thus: when death is, then we are not: and when we are, then death is not, and therefore death is nothing to us.

Q. *How is our life proved to be ſomething almoſt depending upon nothing?*

A. Thus: the years that are paſt, are gone, and thoſe we have not; the future we are not certaine of, and therefore boaſt not of:

the

the time preſent is but a moment, and that is the brittle threed it depends upon. And therefore to this I adde with a Father, Happy is he, that in this his ſhort minute layes hold upon Chriſts mercies, and even whilſt it is called to day, and he may be found that bore all our infirmities upon his Croſſe. O Lord, ſaith St. *Bernard*, I may walke about the Heaven and the Earth, the Sea, and the dry Land, but I ſhall finde thee no where ſo ſoone as on the Croſſe: there thou feedeſt, there thou ſleepeſt, &c. And as he further addeth, ſo may every ſinner in this kind concerning his unworthineſſe and his ſins, either to ſeeke or finde him.

Non ſum lata ſeges, lolium ſum triſtet ſed oro
Me tamen in meſſem collige Chriſte tuam.

Engliſh.

No fruitfull field am I, no bleſſed Wheat,
But curſed Cockle, to weed out, or eat:
Yet though I am this caſt-out, loſt and ſold
To ſin, yet Lord reduce me to that Fold.

Q. *What is the careleſſe liver compared unto, and moſt fitly?*

A. To him that ſees his face in a glaſſe, goes away, and either forgets his deformity, or cares not to amend it.

A Good and ſhort rule to meditate.

Quid ſis, quid fueris, quid eris, ſemper mediteris:

Alwaies

Alwayes meditate what thou art, what thou waſt, what thou ſhalt be.

The yong mans queſtion to the old man concerning life, and what it is to live.

Die venerande ſenex, humanum vivere quid ſit?

The old man anſwereth:

Principium vitæ dolor eſt, dolor exitus ingens,
Sic medium dolor eſt. vivere quis cupiat?

Engliſh,

The begining of mans life is griefe and miſery, the end of it grief and miſery, and the middle nothing but griefe and miſery, which conjoynes both the middle and end, & makes one compleat maſſe of ſorrow and all: of which we may ſay as one ſaith:

What joy to live on earth is found,
VVhere griefe and cares doe ſtill abound?

And therefore the more firmly to fix this Exhortation, againe he ſaith, Young men heare me an old man, that being a young man heard old men, and have both by relation and experience found the truth hereof.

Q. *What ſin is that, which by making others contemptible in a mans owne eyes, makes his owner contemptible in the eyes of God?*

A. Pride, a ſin ſo much beaten againſt by the learned of all ages, that it is admired how it

it hath preſerved a life ſo flouriſhing to theſe times of ours.

A pithy Ænigma, whereof to that purpoſe is here fixed.

O —		*Be,*
Mors		*Te,*
Cur--	SVPER	*Bis,*
Deus		*Nos,*
Negat		*Bis*
Vitam		*Nam?*

Engliſhed.

O proud Man,
Death is above thee:
Why wilt thou be proud;
Seeing God above us
Denies to the proud
The life above!

Further motives for humility.

If theſe deject thee not, then conſider a little further with me, whither the life will lead thee, which is to death; and whither will death carry thee but to judgement.

But before we come to ſpeake of the judgement, let us a little conſider death.

Mors antrorſum retrorſum conſiderata.

Death conſidered backwards and forwards.

Mors ſolet innumeris morbis abrumpere vi. M
Omnia mors noſtro devorat ipſa ſu. O

Rex

Rex, princeps, ſapiens, ſerv', ſtult', miſer, age R
Sis quicunque velis, pulvis & vmbra eri S

Engliſhed.

The many ſorrows that are heires to breath,
And Twins adjoyn'd to it, are free by death;
Which whoſe impartiall ſythe, the wiſe, the juſt,
Princes and Kings are all mow'd down to duſt.

Q. *What is there concerning the laſt Judgement?*

Before this Iudge, all Iudges muſt appeare,
Deſpite their greatneſſe, dignity, or place,
For to bejudg'd as they have judged here,
Where feare, nor friendſhip, juſtice ſhall out-face,
Excuſes there t'alledge, will be but vaine,
As to appeale unto the Sea of *Rome*;
For there the guilty though he much do fain,
Shall not pervert his juſtice, nor his Doome.
Weigh then moſt wretched man thine owne eſtate,
How in this judgement thou muſt ſtand upright,
Where ſhall no booke be opened to relate,
But even the conſcience ſhall it ſelfe indite.

For as Saint *Bernard* ſaith:

Non ſicut amo, non ſicut odio, non ſicut timeo: ſed ſicut invenio, judico.

Which

Which is,

I judge not as I love, I hate, or feare;
But ſentence on the truth of what I heare.

Q. *What ſhall be the laſt words that ſhall be ſpoken in this world?*

A. Come ye bleſſed, Goe ye curſed, &c.

Aſpera vox ite, ſed vox benedicta venite,
Ire malis vox eſt apta, venire bonis.

From which bitter word, I pray with St. *Bernard*, Deliver me O Lord in that day.

Q. *What are the parts of repentance?*

A. Theſe ſix, *viz.*,
- Confeſſion of
- Contrition for
- Deteſtation againſt
- Averſion from

} ſinne.

- Converſion to
- Obedience to

} God.

Q. *What Language, according to the conjectures of ſome learned, ſhall we ſpeake in the world to come?*

A. The Hebrew, a language that Chriſt himſelfe ſpake in this world, and the moſt ancient and moſt ſacred of all other, being ſpoken by *Adam* and *Eve*, & which was not changed at the confuſion of *Babel*: the next whereto is the Greek, as moſt rich; then the Latine, moſt copious.

Q. *Which of all the Pſalmes of* David *is the longeſt; and which the ſhorteſt?*

A. The

A. The ſhorteſt is the 117. the longeſt the 119. the one conſiſting of 155. Verſes, reckoning 4 lines, where the meeter ends, to a verſe, as the other of two Stanzes.

Qu. *Which of all the Pſalmes of* David *is the moſt mournfull and compaſſionate?*

A. The Pſalme 77.

Q. *What Pſalme is it that the wicked, nay the very Devils themſelves, according as* Athanaſius *writeth, tremble and quake to hear read or recited?*

A. Pſalme 68. Let God ariſe, and ſee his enemies ſcattered.

Q. *How many Innes or Lodgings did the Son of God uſe in this world?*

A. Four: which are theſe:

Prima domus Chriſti, fuit alvus virginis almæ:
Altera præſepe, crux tertia, quarta ſepulchrum.

Engliſhed:

Our Saviours firſt houſe was the Virgins Wombe,
Second his Stall, third Croſſe, the fourth his Tombe.

Q. *Since many other Birds reſort to the dead carcaſſes, as Crowes, Prognoſticators of weather, and Vultures that preſage death and battell, it remaines to conſider why it pleaſed the wiſdome of God, only to name the Eagles, as it is in the Text, where the dead carcaſſes are, thither will the Eagles reſort?* *A.* It

A. It is anſwered, For that by thoſe he would figure out unto us the condition of the godly; for as the Eagles fly the higheſt of all other Birds, ſo muſt the faithfull Chriſtian ſoar up with wings of Contemplation: and though ſometimes they ſtoop to the occaſions of the world, yet their converſation muſt be on high: and as the Eagles are ſaid to be ſharp-ſighted, and can behold the piercing beams of the Sun, ſo muſt the true beleever with undazled eyes behold the Son of righteouſneſſe with more reſplendant raies, even the Son that makes the Sun, that makes the day. And as the Eagles are fed with dead carcaſſes, even ſo muſt the faithfull Chriſtian feed upon the crucified body of Chriſt.

Qu. *What part of the earth was never ſeen but by four kindes of men?*

A. The bottom of Iordan, and that when God divided the water: which was done once by *Moſes*, after by *Joſhua*; then by *Elias*, and laſt of all by *Elizeus*.

Q. *Whereupon doth the foundation or baſe of the Earth conſiſt, or upon what doth it rely?*

A. It is a ſecret ſought of all men, unknown of many, and perceived of few; to which yet we anſwer from the Scripture: That the baſe and huge weight thereof relyes on nothing: and *Job* himſelf teſtifies, upon

upon no materiall thing, but is only ſupported by the power of God himſelfe.

Q. *What is that that beares all, formes all, nouriſheth all, increaſeth all, creates all, buries all, and receives all into her againe?*

A. The Earth.

Q. *Whether doth it wax old, or not?*

A. All writers doe agree, and one age teſtifieth unto another, that it waxeth old as doth a Garment, or the birth of a woman; and experience it ſelfe findes, that both in the fruitfulneſſe, the ſtrength and operation of Hearbs, Plants, and Vegetables, the defect and decay thereof is daily ſeen, and the leſſening of the operation and vertue moſt ſenſibly perceived, in the languiſhing dolour of many incurable diſeaſes in theſe times.

Q. *Wherefore doe the Jewes breake the Glaſſe in which the Bride and Bridegroome drinke?*

A. To admoniſh them, that all things are tranſitory and brittle, as the Glaſſe, and therefore they muſt be moderate in their pleaſures and deſires.

Qu. *Wherefore have all Iewes a ranke ſmell or ſavour?*

A. Some thinke, becauſe they are of a bad digeſtion; others thinke, becauſe they uſe not labour nor exerciſe, but live by Vſury: ſome

ſome think the wrath of God upon them, the immediate cauſe; howſoever, they have been a people ſtrangely diſperſed over the face of the earth, ſlaughtered and tormented in all Countries, *France*, *Spain*, *Portugal*, *Germany* and *England*. Some of their offences were, waſhing and clipping the Kings Coin, circumciſing and ſtealing of chriſtian children, and pricking them full of holes for their blood, which they conceited would cure the Leproſie and ranck ſmell both of their breath and skin. In King *Johns* time they were fined at 1000. markes a man, upon penalty of not payment to loſe their teeth; an old Iew at *Briſtol* had ſix of his teeth pulled out, becauſe he refuſed to pay his fine. Many thouſands of them were ſlaughtered in divers Kingdoms, upon a rumour ſpread, that they had poyſoned all the Wells in thoſe Countries: and where ever they live at this day among Chriſtians, they live in ſubjection and ſlavery to them they moſt hate.

Q. *What Country in the world is the moſt deſolate and ſolitary?*

A. The Country of the *Sodomites*, where Satan wonne ſo much ground, that whereas, according to *Strabo's* deſcription, ſtood thirteen Cities, ſituate upon one of the moſt fruitfull ſoyles in the whole earth, even a

ſecond *Eden*, or Garden of Paradiſe, for pleaſure and beauty, whence ſprung thoſe cluſtring Grapes from thoſe Vines of *Engeddi*, ſo renowned in Scripture, ſtands not now one of thoſe Cities, to magnifie her ſelfe above her fellowes; but all with *Sodom*, the Lady of them all, deſolated and deſtroyed, not one ſtone left upon another, nor no other witneſſe of their ſomtimes being more then the dire ſmell of fire and brimſtone, the heavie Iuſticers of God that deſtroyed them: and for the fruit of the Vine that made glad the heart of man, in them perverted from his true uſe of ſin and drunkenneſſe, are only found now Apples of a beauteous appearance, but touch them and they are but aſhes, and of a ſulphurous ſavour; an Ayre of ſo poyſonous a vapour above, that (as Hiſtoriographers write) ſtifles the Fowles that fly over it, that they fall down dead, and the Fiſhes likewiſe in that dead *Sea* under it, poyſoned as they fall in, or float from the ſilver ſtreames of Iordan, that thence empty themſelves into the ſulphurours Lake.

There are four kinds of men that lay claime to their owne and others, but not one rightly, and theſe are they:

1 The firſt ſaith, That which is mine is thine,

thine, and that which is thine is mine: and this is the Idiot.

2 The second saith, That which is mine, is mine, and that which is thine is thine: and this is the indifferent man.

3 The third saith, That which is mine is thine, and that which is thine is thine: and this is the godly man.

4 The fourth saith, That which is thine is mine, and that which is mine is mine own: and this is the wicked man.

Christ all, and without Christ nothing.

Possidet ille nihil, Christum qui perdidet unum,
Perdidit ille nihil, Christum qui possidet unum.

Q. *What doe we owe unto our neighbour?*
A. Three things: that is to say,

Nostrum { *nosse* / *posse* / *velle* } *in* { *consiliis*: / *subsidiis.* / *desideriis.* }

To councell, to assist, to desire his good.

Three things are most precisely necessary for every Christian man, and what are they?

Faith ——— { *without* / *which we* / *cannot* / *please* } { *GOD,* / *our neighbour,* / *our selves.* }
A good name,
A good conscience, ———

Of the latter of which one writes,

O vita ſecura, ubi eſt conſcientia pura!

O life ſecure that hath the conſcience pure!

Q. Why doe young men many times ſay they are younger then they are, and old men they are elder then they are?

A. This doth youth, that he may ſeem to preſerve the flower of his youth the longer: this doth age, to re-gain more reverence and authority; but either fooliſhly.

Q. He that learns from youth, whom doth he reſemble?

A. Him that eats grapes before they are ripe, and drinks Wine before it be ſetled.

Q. But whom doth he reſemble that drawes his precepts from old men?

A. Him that eats ripe Grapes, and drinks old wine; for *Seniores ſunt Suauiores: incipientes inſipientes.* And likewiſe much the more, *Quæ laborioſa fuere juventuti ſtudia, ea ſunt jucunda ſenectuti otia.* Whoſe ſtudies were more painfull in youth, their pleaſures are more perfect in age: for in the largeneſſe of knowledge is the ſweetneſſe of life; and therefore neither in youth nor age ſhould we think our ſelves either too young, or too old to learn, but with the reſolution of that Father ſay, *Et ſi alterum pedem in ſepulchro haberem, adhuc diſcere velim.*

Learning

Learning would I desire, and knowledge crave,
Though I were half sepulchred in my grave.

2.

Hereafter follow certain mixt Philosophicall Questions, more various, and of greater liberty.

Q. *Christ bids us be wise as Serpents: wherein consists the wisedome of Serpents?*

A. 1. That in the Spring she casts her old skin, to invest her in a new.

2. That she will defend her head above all things.

3. That she stops her ear at the voice of the charmer.

4. That carrying poyson alwayes in her mouth, she still expoleth it before she drinks: of whom the Poet wittily thus writes.

Ut nulli nocuisse velis imitare Columbam:
Serpentem, ut possit nemo nocere tibi.

English.

That thou no hurt of other men maist take,
Be wise as Serpents for thine own dear sake:
That against others thou do not offend,
The Doves offenceless nature apprehend.

Q. Whether may the warmth of Velvet, or Frize be more comfortable? or whether the continued pleaſures of great men, or the ſeldome, yet ſometimes pleaſures of poor men, be more delectable? or whether great men take more content in their great pleaſures, than mean men in their leſſer?

A. The warmth or health to the body is all one; though Velvet have the ſuperiority for ornament, it hath not therein for uſe: And as for the great pleaſures of great men, being daily and common, are not thought ſo delectable, as the ſeldome recreations of the mean, but rarely & deſiredly afforded. In mean rags (wholſome, though not coſtly) the poor may be as much, nay, are (for the moſt part) more delighted, ſleep as ſoft on their beds of Flocks, as the other on their Pallets of Down: for all content, or diſlike is of our own making: for ſo good or ill an Artiſt is imagination, that it will turn Frize into Velvet, and Velvet into Frize: or as the imagination ſhall be flattered, ſo the ſenſes are perſwaded, and ſo it is injoyed. And therefore I conclude, that that content which oftentimes lodgeth not under a golden-fretted Roofe, may be found napping under a thatcht-patcht Cottage. As the King ſometimes in a Poem of his to that purpoſe wittily complained:

O Sleep, O gentle ſleep, Natures ſoft nurſe
How have I frighted thee?
That thou no more wilt weigh my eye-lids down,
Nor ſteep my ſenſes in forgetfulneſſe?
Why rather, ſleep, lyeſt thou in ſmokie cribs,
Vpon un-eaſie pallets ſtretching thee,
And huſht with buzzing night-flyes to thy ſlumber,
Then in the perfum'd chambers of the great,
Vnder the Canopies of coſtly ſtate:
And lull'd with ſound of ſweeteſt melody?
O thou dul god, why lyeſt thou with the vild
In loathfull cribs, and leav'ſt the Kingly couch:
A Watch-caſe, or a common Larum-bell?
Wilt thou upon the high and giddy maſt,
Seal up the ſhip-boyes eyes, and rock his brains,
In cradle of the rude imperious ſurge;
And in the viſitation of the winds,
Who takes the ruffian billowes by the tops,
Curling their monſtrous heads, and hanging them
With deafing clamor in the ſlippery clouds,
That with the hurley, Death it ſelf awakes?
Canſt thou, O partiall Sleep, give them repoſe,
In a wet ſeaſon in an hour ſo rude,

And in the calmeſt and moſt ſtilleſt place,
With all appliances and means to boot,
Deny it to a King? then happy lowly down,
Vn-eaſie ſits his Robe that wears a Crown.

Q. *Why are not riches in their flight, ſaid to take themſelves to the wings of a Cock, or a Hawke, or ſome other tame Fowl, but to the wings of a Swallow?*

A. Becauſe the Cock, and the Hen, and the Hawk, and ſuch like, are domeſticall creatures; and though ſometimes they ſtep aſide, yet may often-times again be found; as the Hawk ſometimes by her bels, when the Swallow paſſeth away unrecoverable.

Q. *How many, and what Creatures are thoſe that live only without meat?*

A. Four: the Camelion by the Ayr, the Wont or Mole by the Earth, the Sea-herring by the Water, the Salamander by the Fire; unto which may be added the Dormouſe, which lives partly by ſleep.

Qu. *What is the reaſon that Herbs, that are planted in the Earth by the induſtrie of man, grow up ſo ſlowly, and proſper ſo leiſurely, though well mannured and excellently applyed every way, when as weeds and ſuch like ſhoot up haſtily of themſelves, without either tillage or toyle?*

A. It

A. It is anſwered, that the earth is to the one a Step-mother, to the other as a naturall Parent; and therefore to thoſe which are her own legitimate and truly, ſhe lends the more nouriſhment, when to the other, but as baſtards, ſhe withdraweth it from them. For the earth is to the weeds, as mans naturall corruption to his vices, which ſpring up of themſelves plenteouſly: but vertue and goodneſſe by grace and education more ſparingly.

Q. *Why are Cats and Whelps brought forth blinde?*

A. Becauſe that drawing neer to their maturity and ripeneſſe, they wound and pierce the matrix with their clawes, whereupon by their Dams they are haſtily and imperfectly caſt out before their time.

Q. *Why doth blood iſſue afreſh from an old member, or wound, many dayes before made, and dryed up, the Murtherer approaching neer unto it?*

A. Our Naturaliſts obſerve divers naturall cauſes to the effecting of the ſame, which for their uncertainty we meddle not withall; but thus conclude, that Murther ſhall not be concealed or unrevenged: and to that end, the blood of the ſlaughtered cries for vengeance at the hands of God: which God

ſo regarding, by that means anſwers, to approve to man what often ſeemeth doubtfull otherwiſe, as hath moſt ſtrangely been manifeſted.

Q. *Why do the affections of Parents run upward to their Children, and not their Children run downward to them?*

A. Even as the ſap in the root of a Tree aſcends into the branches thereof, and from the branches returns not into the root again, but runs out from thence into ſeed; ſo Parents love their children, but children ſo love not their Parents, but their affections run forward to a further procreation: Whereby it comes to paſſe, that one Father with more willingneſſe brings up ten children, then ten Children in his want ſuſtain one Father.

Q. *How is it that there be many more women in the world then men?*

A. Some think, becauſe Women are exempted from the Warres, from the Seas, Impriſonment, and many other troubles and dangers of the land, to be a reaſon ſufficient: ſo others likewiſe there are, that think this may be a reaſon, becauſe in the whole courſe of Nature, the worſt things are ever moſt plentifull. To which effect *Pliny* tels a Story of a certain Field-Mouſe, that every moneth brings

brings forth thirty, when the Elephant, a creature of use and service, is three years in travell with one. And therefore one thus merily writes of that sex:

If women were as little as they're good,
A Pescod shell would make them Gown and Hood.

Questions of the Earth.

Q. *How many miles is the earth on circuit?*

A. It is uncertain, and cannot rightly be defined: for as the Lord said, Who hath measured the earth? yet the Mathematicians and Astrologians are of opinion that it is four times 5400. miles: but howsoever, in respect of the Heavens, they conclude but a point, where every Starre in the eighth Sphere is esteemed bigger then the whole Circumference thereof; where, if the body of the earth should be placed in the like splendor, it would hardly appear: Yet, as saith a Father, We make of this little so great a matter, so admiring this miserable dust; on which not only we, that are but Dust and Worms doe creep, but also many other Wormes and Beasts besides: and yet this point is divided among mortals into many points, and with fire and sword contended for, and sought: and many are so besotted therewith,

with, that they would exchange for a mote of this point, their part in Heaven, could they meet with a chapman.

Q. *Where is the center or middlemoſt part of the earth?*

A. At *Delphos*, as the ancient would have it: to which purpoſe, *Strabo* tells a Story of two Eagles ſent from *Iove*, one from the Eaſt, and another from the Weſt, which met at *Delphos*. Some are of opinion, that it is neer the Mount *Taurus*: *Ptolomeus* thought it under the Æquinoctiall: *Strabo* at *Parnaſſus*, a mountain in *Gracia*: *Plutarch* was likewiſe of that opinion. But moſt of our Eccleſiaſticall Writers have thought *Iudea* to be the middle of the earth, and *Ieruſalem* the very point and center; of which opinion was Saint *Hierome*, *Hillarius*, *Lyra*, and others: according to the Pſalm, *God hath wrought ſalvation in the midſt of the earth*, that is, at *Ieruſalem*, by his Paſſion, yet in reſpect of the whole world, there is no place properly the middle, becauſe it is round.

Q. *Wherefore is the world round?*

A. Becauſe that it, and all therein, ſhould not fill the heart of man, being a triangle receptable for the holy Trinity.

Q. *How far is the Eaſt diſtant from the Weſt?*

A. A

A. A daies journey, for the Sunne passeth between them every day, going by Astronomicall computation 900. miles in an hour.

Q. *Whether is the water or the earth the greater?*

A. It is answered, the water is bigger than the Earth, the Air bigger than the Water, and the fire bigger than the Air.

Q. *What comparison is there between the Sun and vertue?*

A. So much, that when as the Sunne is at the highest, the lesser shadow doth it cast upon the earth, as the neerer thereto the greater: so vertue, the more high and elevate it is, the more it shines unseen, unlesse to it self, and such as participate in the fruition thereof, as that other, the more unreall and declining, a greater, but a worser light to the world.

A certain old Doctor of the Church compared the Old Testament and the New to the Sun and the Moon; the Old borrowing light from the New, as the moon from the Sun; the New being wrapped up in the Old, and the Old revealed in the New.

Q. *What is the highest of all things?*

A. The Sea is higher than the Earth, the Ayr higher than the Sea, the Fire higher than

than the Ayr, the Poles higher than the Fire, God higher than the Poles; higher than God nothing.

Q. *What may the world most fitly be compared unto?*

A. To a deceitfull Nut, which if it be opened with the knife of truth, nothing is found within it but vacuity and vanity.

Q. *Si fugio sequitur, sed me fugit illa sequentem: Res mira & varia est, dic mihi quaso quid est?*

English.

If I her follow, she me flyes;
If I her flye, she follows me:
A thing most strange and various 'tis,
I pray you tell what it may be.

A. The Rainbow, which seems to vary in colours according to the variation of the mind of him that beholds it.

Q. *What times are we chiefly to select to our selves, for the ordering of our affaires, and as the most convenient for that purpose?*

A. The Morning and the Evening: in the Morning, to propose what we have to doe: in the Evening, to consider what we have done and effected: so that we may husband our time in the early and wise disposall and accomplishment of our affaires. And next,

That We may also have the first of these golden

golden Verses on our side, and the other either frustrated, or not strongly against us, which ensue as followeth.

And first for our early rising in the Morning:

Sanctificat, ditat, sanat quoque surgere mane.

Englished.

To rise betimes hath still been understood
A means t'inrich, make wise, preserve pure blood.

For the second.

Omnia scire putes transacta tempora vitæ,
Vel male, vel temere, vel nihil egit homo.

Englished.

Survey all things, and their swift progresse scan,
Rash, bad, or nothing in them's done by man.

Q. *Whether through the whole year are there more clear or cloudy dayes?*

A. The dry are more then the rainie: the clear more then the cloudy, according to the Poet:

Si numeres anno soles & nubila toto,
Invenies nitidum sæpius esse diem:

Number the dayes, the cloudy and the clear,
And thou shalt finde more fair then foul i'th' year.

But

But womens beauties if thou ſo compare,
The greateſt numbers are more foul than faire.

And yet one ſaith:

Who takes a woman foul unto his wife,
Doth penance daily; yet ſins all his life.

Q. Whether are ſome dayes to be accounted infortunate or not, as in our Kalender are ſet down?

A. They are not: as in the Country-mans Councellor here enſuing, is further to that purpoſe related. And therefore *Heraclitus*, not without cauſe blamed *Heſiod*, for his diſtinction of dayes good and evil, as if he were ignorant that all dayes were alike. To which purpoſe is here annexed the noble courage and reſolution of *Lucullus* the Captain, who with no leſſe happy event than ripe judgement, being endangered by an enemy, and upon an ominous day, as his Souldiers termed it, likely to have been ſurpriſed, animated them on notwithſtanding to a famous reſcue and victory, with this perſwaſion, that giving the onſet with reſolution, they ſhould change a black day to a white: and the ſucceſſe was anſwerable.

Q. Whether is the cuſtome lawfull or not, that is commonly uſed for the celebration of our birth-dayes?

A. The

A. The Heathen in ancient times had this cuſtome in great eſteem and reverence, and in ſome meaſure we may be imitators of them: but how we ſhould celebrate ours, Saint *Auſtine* hath given us a Rule, that is, with thankfulneſſe and rejoycing in God, that he would have us born to be Temples conſecrated to him: the daily rejoycing when we finde in our ſelves a willingneſſe and perfection in ſome meaſure to go forward and endeavour the end of our Creation, which is the ſervice of God; unto the which end, unleſſe we refer our whole care, we ſhall have ſmall cauſe of rejoycing, but rather to wiſh we had never been born. And moſt of the fathers are of opinion, that none of all the Saints thus celebrated their birth-dayes, but wicked Princes, as *Pharaoh*, *Herod*, and the like.

From Heathens we deſcend a moment to the Pope and *Rome*.

Q. *The Pope borrows two Prerogatives from the Apoſtles, and what are they?*

A. Saint *Peters* Keyes, and Saint *Pauls* Sword: that which he cannot enter into by the one, he may inforce by the other. After the example of *Julius* the ſecond, Pope of *Rome*, who leading his Armie along by the River *Tiber*, threw therein his keyes, ſaying,

When

when Peters *Keyes profit us nothing, then come out* Pauls *ſword.* And how is it drawn at this time, the world takes notice, as againſt *Venice, France,* the Duke of *Ferrara,* and in an hurly-burly, unſheathed throughout all *Italy*: the Dog that with ſhut eyes barkes againſt all truth.

Q. *Tell me, in the vertue of holy obedience, what garments were they that preſerved their wearers from the Devill?*

A. The Garments of St. *Francis,* as the Papiſts tell us: as if the Devill could not as well know a Knave in a Friers habit, as in any other.

Q. *What is the reaſon of all other things, that the Pope chriſtens his Bels, they having many times that preheminence before men?*

A. That the ſound of them might drive Devils out of the Ayr, clear the Skies, chaſe away ſtorms and tempeſts, quench fires, and give ſome comfort to the very dead, and the like.

To which purpoſe here the Bels ring out their own peal,

Behold my uſes are not ſmall,
That, God to praiſe, Aſſemblies call.
That break the Thunder, wail the Dead,
And cleanſe the Ayr of tempeſts bred;
With fear keep off the Fiend of Hell,
And all by vertue of my knell. Q. *What*

Q. *What is the Popes chief stile, wherein the number of the Beast is reckoned, as in the* 13. *of the* Revelation, *and the last verse, is manifested in these words*: Here is wisdome, let him that hath understanding count the number of the beast, for it is the number of a man, and his number is 666.

A. *VICar IUs generaL Is DeI In terris.*

English.

Gods generall Vicar upon Earth.

Thus reckoned.

DCLVVIIIIII.

Q. *What number was the most fatall to* Rome?

A. The sixt number, according to the verse ensuing:

Sextus Tarquinius, Sextî Nero Sextus & iste
(scilicet, Papa Alexander 6.)
Semper sub sextis perdita Roma fuit.

What other names or numbers to her wone,
In the sixt still she lost, was *Rome* undone.

Q. *What inscription or motto was that (according to the Fiction) which* Martin de Asello *fixing over his Gate, by reason of false pointing of the Painter, cost him his Bishoprick?*

A. *Porta patens esto nulli, claudaris honesto.*
Where the Painter mistaking himself, made the point at *Nulli*, and so made it, *Gate be open to none, but shut out all honest men.*

The

The Pope riding that way, before *Martin* had corrected his inscription, taking it for profest knavery, discarded him of his Bishoprick (as it was wonder) and placed another in his house; who kept the inscription still, but only altered the point, and made it thus: *Porta, patens esto, nulli claudaris honesto.*

Adding thereunto:

Ob unum punctum caruit Martinus Asello.

Gate, open to the good, and shut out none,
For one poor point, is all from *Martin* gone.

Q. *There is a certain thing that hath not the art of Numeration, neither knows the order of time how it passeth, and yet lest we should be ignorant, or the time should deceive us, it instructs us in both carefully?*

A. A Clock: upon which one thus writeth:

Qui nescit quo vita modo volat, audiat horas,
Quam sit vita brevis nos docet illa sonus.

He that would know how minutes steal away,
That peece up hours, that patch out the day;
This trusty Watchman, to supply our need,
Proclaims our lives short upon in their swift speed.

Q. *What are the natures and dispositions of the four Elements?*

A. The

A. The Earth is dry, the Water cold, the Ayr moyſt, and the Fire hot.

Q. *Which is the higheſt of thoſe Elements?*

A. The Fire, whoſe nature is ever to mount upward, and if you turn it downward, it goes out thereupon. Thence proceeds St. *Chryſoſtomes* admiration, that the Rayes of the Sunne, in nature hot, in quality glorious, do ſhoot downward, ſo contrary to the fire.

Qu. *What fire is that, that ſometime follows, and ſometimes flyeth away?*

A. Ignis fatuus, or a walking fire, (one whereof keeps his ſtation this time neer *Windſor*) the pace of which is cauſed principally by the motion of the Air: for the ſwifter one runs, the ſwifter it followes, the motion of the Air enforcing it.

Q. *What thing is that moſt uſefull and precious in the world, that produceth another of no uſe or goodneſſe at all?*

A. Fire, from whence proceeds ſmoke, of which *Lipſius* writes,

Ita te tolle à bumo ut abſis à ſumo.

Q. *What coales doe longeſt of all other preſerve fire?*

A. The Coales of Iuniper, of which it is reported, that they have kept fire a whole year together, without ſupply or going out.

Q. *What*

Q. *What is that which being the heaviest and hardest of all things, yet yeelds both to the extremitie of fire and water?*

A. A stone that Fire melts, that Water wears, that Time consumes. Time, as the Poet saith,

Which cheers the Ploughman with increasefull crops,
And wastes huge stones with little water-drops.

Qu. *What stone of all other is the greatest wonder?*

A. The flint-stone that preserves fire within it, a wonderfull secret and benefit to man.

Q. *What is that which being first water, afterwards assumed the forme of a stone, and still retains it?*

A. The Chrystall, congealed by Frost.

Q. *What stone is it, that yeelds neither to fire, nor to the hammer?*

A. The Adamant, which as our Naturalists observe, is dissolved onely by Goats blood: whereupon Saint *Chrysostome* writes, Though the heart of a sinner be more hard than an Adamant, yet will the blood of Christ mollifie it.

Q. *Whether have stones vegetative life or no?*

A. This if we doubt, our Pioners and Mineralists

Mineraliſts will reſolve us, who finde out by experience, that although Minerals be buried deep in the earth, yet through divers veines and channels, ſuck in moyſture and nouriſhment, as doe Plants and Trees: and that they doe likewiſe increaſe and grow, though in a flower progreſſion and degree than other things, is profitable and certaine.

Q. *Is there a difference of prerogative among ſtones?*

A. It is anſwered, There is: For the ſtone in the Altar hath more honour than the ſtone in the ſtreets. For the one is kneeled unto with devotion, the other trodden on by the feet.

Q. *Which are the moſt precious ſtones for mans uſe?*

A. The two Milſtones of the Mill, of which the one never ſtirs, the other never lyes ſtill.

Q. *What Birds of all other are the moſt gentle, and the moſt innocent?*

A. The Dove for gentleneſſe and ſimplicity is commended in Scripture: for the Dove is among Birds, as the Sheep is among Beaſts, from whoſe kind no hurt proceeds to man, being a ſociable Creature for his ſervice; of whom it is obſerved, that he yeelds up his life for the ſuſtenance of man, ſobbing it out with a kind of meekneſſe and patience

patience more than any other Creature: and for his use, there is nothing unnecessary for our service in the whole composure of him: his flesh being good for meat, his guts for the string of instruments, his dung to enrich the field, his wooll for cloath, so nothing superfluous. So likewise the Dove, a patient, not an offensive Creature, without beak or talons of oppression, having no other defence against her enemy, the Hawk, and such like, more than the swiftness of her wing; according to the Poet:

Pelle Columba caret, rostro non ladit,
Possidet innocuas, puraque grana edit.

Her food is grain, her beak doth not offend,
No gall this creature hath, nor no bad end.

And therefore they hate the Hawk, as it is said, because of his beak,

Odimus Accipitrem quia semper vivit in armis:
We hate the Hawk, and fear him neer and far,
Because his beak still threatens to us war.

Q. *Whence proceeds the mourning of the Dove?*

A. For fear of the miscarrying of her young, which she is so fruitfull in, that she brings forth every moneth, or at least layes Egges: they joyn their beaks in the way of love, and conceive by billing.

Q. *What Birds of all other are the most ravenous?*

A. The

A. The eagle, the King of Birds, of whom it is delivered, that they never dye by old age or ſickneſſe, but by famine, and that by reaſon of the upper part of her beak ſo inclaſping the under, that ſhe cannot open her mouth to receive her food. *Ælianus* writeth, that the feathers of the Eagle, put among the feathers of other Birds, doe conſume and waſte them away, as doe the evil-gotten goods of ſome rich oppreſſour, not onely themſelves but together the whole lump, ſome whereof were well or much better gotten. To which purpoſe Saint *Chryſoſtome* ſaith, a few riches evill gotten, will not onely waſte themſelves, but conſume away thoſe that are well gotten. Of which one writeth, *De bonis male acquiſitis vix gaudet tertius hæres.*

Of piles of wealth, rais'd by unjuſt extortion,
The third heir ſeldome doth injoy his portion.

Q. VVhy is the Eagle ſpread in the Emperours Armes?

A. Some think it was ſo given upon a compact between the Emperour of *Germany* and *Conſtantinople*, upon an agreement between them, that the ſucceeders in the *German* Empire after *Charles* the Great, ſhould be called Emperors of the Weſt, as the Emperours of *Conſtantinople*, Emperours of the

Eaſt; and ſo the head ſhould look both waies, as the verſe ſeems here to confirm it:

Picta biceps Aquila hinc occaſum, hinc aſpicit ortum:
Alter, ait, noſtri eſt Cæſaris, alter erit.

The Eagle ſpred, had this and riper ſcope,
To eye both preſent, and the future hope.

Q. *What bird is it, that hath the faireſt feathers, but the moſt helliſh voyce of any other?*

A. The Peacock, whom the Poet tearms to be,

Angelus in penna, pede latro, voce gehenna:

A Bird that hath an Angels plume,
A theeviſh pace, a helliſh tune.

Pliny writes, that the Peacock envying the profit of man, devours her own dung, leſt he ſhould make uſe of it.

Q. *What Birds in the Scripture doth God prefer before wicked men?*

A. The Kite, that knows her time, as doth the Turtle, the Swallow, and the Stork.

Qu. *What Birds are moſt perfect Heraulds of the Spring?*

A. The Swallow, and the Cuckoe,

Q. *Is there any thing more of obſervation in the Swallow?*

A. There is: and this is very obſervable of her, the diſcretion ſhe uſes in feeding of her young, when having five in her neſt, ſhe ever

ever begins at the eldeſt, and ſo by degrees goeth over the reſt, that all may have alike, and none be forgot. In the Winter ſhe flyes not away, as it is reported of her, but is found to lye in her neſt as dead, and to revive again with the approaching warmth of the Summer, which ſome take to be an Embleme of the Reſurrection.

Q. What Bird of all other is the moſt ſweeteſt in voyce?

A. The Nightingale, who as *Pliny* notes, ever ſings ſweeteſt notes in the hearing or preſence of man: and the reaſon is, as the fiction leads us, for that the Cuckoe and the Nightingale, two quiriſters of the ſeaſon, in ſome ripeneſſe of the Spring, wherein they both take their tunes, which is moſt chiefly from the middle of *April* to the end of *May*, fell into a controverſie of the excellencie of their voyce and note, which diſſention grew ſo farre, that it could not be ended without an umpire; unto which the Aſſe was choſe, as thought a fit Judge by reaſon of his long ears, quick hearing, and preſence: by whoſe judgement the Cuckoe was preferred, becauſe her note was eaſie and plain to his capacity; the Nightingale thus caſt, appeals to man for her cenſure; and where ever ſhe ſees him attentive, there ſhe runs into the

varietie of her moſt excellent Ditties.

Q. *What in times paſt was the controverſie for beauty or excellencie between the Crow and the Gooſe?*

The Crow ſayes;

Altera me in terris non eſt fœcundior ales.
In all the earth no Bird than I more white.

The Gooſe anſwers:

Tu me plus loqueris, plus ego ſcribo tamen.
Though leſs I ſpeak then thou, yet more i'le write

And concerning the Parrot, *Ariſtotle* was of opinion, that ſhe would ſpeak more and better than ſhe doth, if ſhe drunk but wine.

Q. *Who were thoſe amongſt men that attempted to flye like Birds?*

A. Icarus and *Dedalus*: and of the late *Italian* that flew from the top of Saint *Markes* Tower in *Venice*, and did it without hurt: beſides, an Engliſh-man that offered to undertake to flie over the Thames, but afterwards he flew from his purpoſe, and did it not: and as I have heard ſince, he is flown over the Sea in a Ship.

Q. *Who are the moſt merry, moſt free, the moſt mad, and the moſt bleſſed in the world?*

A. The moſt merry are Popiſh-Prieſts, that ſing when others weep, both before they dye, and after they are dead.

The moſt free are Phyſitians, that are onely licenced

licenced to kill without puniſhment, ſo that what is death to others, is gain to them.

The moſt mad are nice Grammarians, that fight about vowels, and for ayr and ſound, and with as much bitterneſſe as the *Turke* againſt the *Rhodes*.

The fourth are the poor that are bleſſed, to which I incline, though with *Agar* I pray to give me neither poverty nor riches, but contentednesſe.

Though *Ovid* could ſay concerning their bleſſednesſe:

Non tamen hæc tanti eſt, pauper ut eſſe velim.

Though bleſſings be for them in ſtore,
To be their heir i'de not be poor.

Q. *Wherefore have Grammarians formed three genders in Art, ſeeing there are but two in Nature; or why doth not Nature bring forth things of the Newter gender, as well as of the Maſculine and the Feminine?*

A Let him tell the cauſe of that who can, or if he cannot, let him ſeek out another *Palemon* that can unty this knot, for my heifer ſhall not plow this.

Qu. *What is that which knows not it ſelf to ſpeake, underſtands not a voyce, yet conceals not, but repeats the voyce of him that ſpeaks?*

A. Eccho, the daughter of the Ayr and Tongue, lodging chiefly in hollow caverns, desarts, and floods.

Q. *What may come into thy mind by recording those six Musicall vowels?*

VT RE MI FA SOL LA.

A. The custome of Drunkards, for when they drink,

They begin in { Vt, Re, Mi, } and drink { Savingly, Regularly, Marvellously.

They hold on in { Fa, Sol, } drinking { Familiarly, Solemnly.

But they alwaies end in La Mi, because the end is Lamentable and Miserable.

Q. *What creatures are those, some living, and some dead, but rule all the world?*

A. The Sheep, the Goose, and the Bee: for the Sheep yeelds parchment, the Goose quils to write it, and the Bee wax to seal it, according to these verses:

The Bee, the Goose, the Calf,
doe so maintain the might
Of Monarchs, Kings, and States,
that wrong surprize not right:

The

The Bee brings ſealing wax,
The Gooſe our writing quils:
The Calf his Parchment coat, or skin,
For Deeds, and dead mens Wills.

Q. *What Creatures are thoſe that are both in the Heavens, in the Earth, and Sea?*

A. The Dogge, the Serpent, or Dragon, according to the Poet in one inſtance.

Latrat in æde Canis, nat in aquore, fluget in aſtris.

Though more confined creatures more doe pine,
The Dogge in houſe, Sea, Sky, doth barke, ſwim, ſhine.

Q. *Whether are there more or greater living creatures bred on earth, or in the Sea?*

A. In the Sea, (as all writers teſtifie and agree upon) and this moreover they adde, that there is no creature upon the Earth, that hath not his like in the Seas: and yet there are many in the Sea, that the Earth cannot parallel, nor any other place: and beſide, with this good difference, that thoſe creatures that are hurtfull on the Earth, in the Waters are not ſo, as the Snakes, and ſuch like, there they are without their venome and offenceleſſe.

Q. *What is that which nothing being more*

heavier of it ſelf, yet nothing more unmoveable, and if you keep it not within bands, ſevers it ſelf into many particulars, yet after runs into one lump, and being it ſelf unchangeable, changeth and altereth the form and colour of things?

1 Quick-ſilver.

Q. *What Herb is that which preſents the form of a man?*

2 The root of the Mandrake.

Q. *Whether is it of truth or not that is vulgarly reported, that thoſe that dig this Root eſcape not without death?*

3 Nothing leſſe: it hath of it ſelf a ſoporiferous nature, to procure ſleep (drunk or applyed, even as *Opium*) to death.

Q. *What creature is that which at once brings forth, nouriſheth her young, and goeth with young again?*

4 The Hare, that fearfull and purſued creature; of whom according to *Pliny*, the males bring forth as the females; unto which no other creature may compare in fruitfulneſſe but Conies, thoſe cunning Pioners that have undermined and ſubverted Cities; and the money of Vſury, that no ſooner is begot it ſelf, but it preſently ingenders.

Q. *Among all Beaſts and Birds, which are of beauteous and various colours?*

A. The

A. The Peacock among Birds is as the Panther among Beaſts; only in this they differ, that whereas the Peacocks deformity is his feet, the Panthers is his head.

Q. *What kinde of men are they, which being as beaſts themſelves ſit upon beaſts, carry beaſts on their hands, have beaſts running about them, and all to purſue and kill beaſts?*

A. Vnlettered Huntſmen; of which Saint *Hierome* further addeth, that *Eſau* was a Hunter, and *Nimrod*, and both wicked men; and that he had ſcarce read in the Scripture of an holy man that was an Hunter: not that he thought it impoſſible to be ſo, as if they were adjuncts not to be ſeparated; nor that they were wicked becauſe they hunted, but that they hunted being wicked men.

But the great Hunter (ſaith a Father) is the Devill, that maketh his toyles of the wickedneſſe of man, and purſues him with the Hounds of his own kennell: and therefore ſaith the Pſalmiſt, *He ſhall deliver thee from the ſnare of the Hunter, &c.*

Q. *What twice two things are thoſe that are oftentimes ſaid to devoure their Maſters?*

A. Hæc bis bina, Caves & Aves, ſervique Caballi,
Dicuntur Dominos ſæpe vorare ſuos.

Hawkes, Hounds, and Horſes, Servants, Pride and ſtealth,
Are oft-times found devoure their Maſters wealth.

Vnto which may be annexed another diſtributer of miſery & penury, not inferiour, if not greater than any of the reſt, which is gaming or Dice, and therefore as the laying is:

Ludens taxillis bene reſpice quid ſit in illis,
Spes tua, res tua, ſors tua, mors tua pendet in illis.

At Dice who plaies in this conceit may enter,
My hope, my health, my life, my wealth, I venter.

And all thereby: and therefore if he would prevent this danger by cunning, let him know, the more cunning he is in this Art, the more wicked he is in his life.

Q. There are two things that cannot be too much trimmed, and what are they?

A. A Ship and a woman.

Q. In what things ſhould a Woman be like unto a Ship, and what things not?

A. In this, a Ship is the greateſt moveable that a man poſſeſſeth, and yet it is turned and guided by the ſterne, a little peece of wood, ſo muſt the Wife in this be like, being willing to be guided by the direction of the Husband, and as it ſailes not but by deliberation,

tion, ſounding and compaſſe; ſo muſt not ſhe walke but by diſcretion and judgment. But herein ſhe muſt be unlike, for as one ſhip may belong to many Merchants, and many Merchants may be owners in one ſhip; ſo muſt not the Wife, ſhe muſt be properly but to one; and as a ſhip of all the goods a man poſſeſſeth cannot be houſed, a wife of all things muſt not be left abroad; and laſtly, a ſhip may be painted, but a Woman ſhould not.

Q. *In what place are Wives of beſt uſe, and moſt fit?*

A. One of *Marcions* Schollers anſwered, *In Thalamo, & in Tumulo*; In the bed, and in the Tumbe.

Q. *By what reaſons were the ancient Poets uſed to condemne two Marriages?*

A. By comparing the adventure of ſuch an one to the wracked Sea-man, that once aſhore, will notwithſtanding to Sea againe, according to the verſe:

The man that's once from marriage free,
yet haſteth to that paine,
Reſembleth much the wracked man,
that wil to Sea againe.

Q. *What was the young mans anſwer, wherefore he would not marry a Widow?*

A. Becauſe according to the old ſaying, he would

would not drinke in the water that another had dyed by taſting of, as followes:

In qua quis periit, non bibo, dixit, aquam.

Q. *How comes it to paſſe that learned men, wiſe men, Church-men, and ſuch like, chuſe notwithſtanding all their wiſedom, many times wives impatient, contentious, and troubleſome?*

A. It is not to be doubted, but that Marriage is a Fate, ſuffered or appointed by God, *Gen.* 28. 48. and therefore not alwaies in the power of every man to chuſe, according to his wiſedome and underſtanding at all times: but that wiſe and learned men ſhould many times, if they have not evill and unchaſte wives, meet yet with thoſe that are bitter and contentious unto them. I can give no reaſon for it, but this Fate, unleſſe it be for this cauſe, That when abroad they reprove other mens faults and errours, they may have at home thoſe that may preach to them their owne weakneſſe and infirmities: and therefore as one ſaith, Howſoever it muſt be our wiſedomes to love them, ſince it was our fortune to have them; and for their faults, we muſt either ſeek to remove them, or indeavour to beare them: if we can take them away, we make them fitter for our ſelves; if not, we become bettered our ſelves in our patience.

Q. *Who*

Q. *Who are thoſe that plow the Sands, till anothers grounds, and leave their own Field unhusbanded?*

A. The Adulterer, who is ſaid to want two of his five Senſes, at leaſt not to have the true uſe of them; that is, his Seeing and Hearing, for if he could ſee, he might behold the immediate deſtruction that waites at the threſhold of that ſinne: if he could not ſee, yet he might hear from the teſtimony of wofull experienceers, that cry out in each corner, The path I trod, and it brought me to deſtruction.

Q. *I know thou art diligent in reading the Scriptures, therefore ſhew me in what one Chapter of the Bible all the five Sences are deſcribed?*

*A. Gen.*27.*verſe* 4. Seeing: *verſe* 18. Hearing: *ver.*21. Touching: *v.*15. Taſting, *ver.*17 Smelling. The five windows of the Soul: of which one thus writes,

The Seeing, *light and colours doth deſcry,*
The Hearing, *tunes and diſcords doth arraign;*
The Smelling, *odours ſweet & ſowre doth try:*
The Taſte *reſpects the Cooks both Art & pain;*
The Touching, *hard, and ſoft, and hot, and cold,*
Through theſe five windowes doth the Soul behold.

Q. *What*

Q. *What is the leaſt member in the body, and yet darkens the whole man?*

A. The eye-lid, the hair whereof neither waxeth more, nor groweth longer.

Q. *Is the moſt perfect eye-ſight ſomtimes deceived?*

A. Oftentimes, and as ſoone as any other of the Senſes: As for example, caſt a ſtraight ſtaffe into a troubled water, and it appeares to the eye as crooked and wavering. Stand upon the Shore, thou ſeeſt the Ship goe; ſtand upon the Ship, why then the eye will tell thee the ſhore goes, and the Ship ſtands ſtill. So the head being diſtempered, thou ſhalt thinke fixt things move, and one flame two.

Q. *What is the ſwifteſt of all things in the world?*

A. One anſwered, the Sunne, becauſe his ſpeed is ſuch, that in a day he compaſſeth the whole circuit of the earth; but another replyed, that thought was ſwifter than that, becauſe it travelled the whole world in a moment.

Q. *What foure evills are thoſe that chiefly trouble a houſe?*

A. A ſmoke, a ſtorme, & a contentious wife: Three ils are found, that tire a Husbands life: To which, a fourth is by the proverb fed, When Children cry for hunger, wanting bread.

Of

Of *Martin Luther*, and *P. Melanchthons* eloquence and ſweetneſſe:

Diviſæ his operæ, ſed mens fuit unica, pavit,
Ore Lutherus oves, flore Melanchthon apes.

Twixt *Luther* and *Melanchthon* ſo long gone,
Their Works were divers, though their faith was one:
For *Luthers* ſoundneſſe loaded by degrees
His ſheep, as did *Melanchthon* flowers his Bees.

Q. *What means this ſpeech, Nouriſh not the Whelp of the Lion?*

A. It gives us to underſtand, that we are not to cheriſh any power above the Law, nor to foſter that ſtrength that may afterwards oppreſſe us.

Q. *Why doe they that are troubled with the Gout ever love to talke much?*

A. Becauſe they cannot runne with their feet, they love to run with their tongue: for the benefit of any member we are deprived of having two of them, we eſteeme the other in the reckoning of them both. As concerning the Eye, no man deſires to be blinde, or to have but one eye; yet if any miſchance ſhould befall the one, we eſteeeme the other the dearer, as followes in this verſe:

Mine eyes I would not ſell for droſſe,
Though Crœſus *wealth repair'd my loſſe.*

None more blind than *Eyart*, as the ſaying is,

is, nor none more forward to venter, than he that leaſt knows the dangers that he enterpriſes, as by this example is made manifeſt.

The Trees one time went forth to ſelect them a King, and in their progreſſe they came to the Olive Tree, and ſaid unto it, Reign over us, and be King; but it refuſed, ſaying, Shall I forſake my fatneſſe wherewith I am ſupplyed, and man is nouriſhed? No, I will not: and with theſe and the like reaſons refuſed their offer. Then they came to the Fig-tree, and ſaid, Reign over us: who anſwered, Shall I leave my ſweetneſſe and fruits, more delicate then the Hony of *Hybla*? Then they came to the Vine, and ſhe refuſed, ſaying, Shall I forgoe my ſweet ſhade, and comfortable cluſters, that comfort and make glad the heart of man? It ſhall not be. Then ſpake the Bramble, Let me be King over you, that I may curbe you with ſharp Lawes: and thus what the good refuſed, the worſt offers to take up and embrace, for none more ambitious then the undeſerving, as in the Propoſition before declared.

Q. *VVhat waters of all other are the moſt deceitfull?*

A. The tears of a Woman: the which in the bleſſed Weeper are called, The blood of the Soul.

Q. *What*

Q. What Creatures of all other are the moſt wanton?

A. Inſatiate women, according to the Poet:

Gallinis Gallus bis quinis ſufficit unus,
At ter quinque viri vix ſufficiunt mulieri.

One Cock ſufficeth twice five Hen:
Scarce one lewd woman thrice five Men.

Q. What women of all other are the moſt fruitfull?

A. Beggers wives, that of all others one would think ſhould be moſt barren.

Q. Of imperious women what did Cato *report?*

A. Cato ſaid, Our Wives rule the Common-wealth, for we govern the people, and our Wives govern us. To which purpoſe *Themiſtocles* ſaid; O Wife, the *Athenians* rule the *Grecians*, I the *Athenians*, thou me, thy Sonne thee: therefore in my opinion he ſpake not amiſſe that ſaid, he never knew Common-wealth, nor private Family well governed where the Hen crew, and the Cock held his peace: for though it be ſaid of Women, that they are ſo able of tongue, that three of their clappers will make a reaſonable noyſe for a Market; yet though they talk, they ſhould not command, or at leaſt-wiſe ſhould not govern.

Q. Whether was the night or the day firſt?

A. Thal.

A. Thal. Mileſius anſwereth, The night was before the day, as in the Creation is manifeſt, *So the Evening and the Morning were the firſt day.* From which notwithſtanding we vary in our opinions, as preferring the day before it; and for becauſe the evening is but the latter part of the day which muſt proceed it.

Q. At what hours doth the day begin with us?

A. For payment of money it is reckoned between Sun and Sun; but for Inditements for murther, the day is accounted from midnight to midnight, and ſo are Faſting-daies.

Q. How many Colours are there in the Rain-bow?

A. Various Colours, but two eſpecially moſt apparant, a watry and a fiery colour, which two colours expreſſe two judgements, the one of water paſt in the beginning of the world; and the other of fire to come, in the end thereof.

Qu. *Which is the longeſt day in all the year?*

A. Saint *Barnaby* anſwereth, That which hath the ſhorteſt night.

Q. How many are the properties of good Wine?

A. As many as there are ſenſes in mans body,

body, for to every sence should good Wine have a relation

1 To the sight, good colour, pureneſſe, and clearneſſe.

2 To the hearing, being poured forth, a sparkling and speaking noyse.

3 To taste, good relish.

4 To the touching, coldneſſe.

5 To the smell, sweetneſſe.

Qu. *How many are the veines in the body of a man?*

A. As many as there are daies in the year: of which one thus writeth:

That every thing we doe may vain appear,
We have a veine for each day in the year.

Q. *How many bones are there in the body of man?*

A. It is answered according to *Galen*, *Hypocrates*, and others, that there are in mans body 284. which are thus singly collected: in the head 49. in the breſt 67. in the arms and hands 61. in the feet 60.

Q. *At what years doth a childe preſent half his height?*

A. Between the third and fourth year.

Q. *How many teeth hath he, according to the Poets rule?*

A. Sunt homini dentes triginta duo comedentes

The

The grinders which in time are ſaid to ceaſe,
Are numbred thirty two at beſt increaſe.

Q. How many are the ſenſes of the ſoul?

A. Though the ſenſible things of the world be numberleſſe, yet the organs of the ſenſe that comprehends them are but five: 1 Touching: 2 Taſting: 3 Seeing: 4 Hearing: 5 Smelling.

Q. What is the quickeſt and beſt ſenſe of all other?

A. The eyes.

Q. Which is their beſt object and nobleſt uſe?

A. Their uſe is admirable and excellent in this world, *viz.* to diſtinguiſh and ſhew us the variety and beauty of all things in the world, but yet their chief uſe ſhall be through the effuſion of his heavenly light, face to face, to ſee God in the world to come.

Q. What Senſe had the greateſt hand in the firſt tranſgreſſion?

A. The Eye.

Qu. *How ſheweth it his ſorrow?*

A. By ſhedding tears, which no other Senſe doth, or can.

Q. From whence proceedeth tears?

A. Out of the Brains moſt thin and liquid excrement, of which (being the moyſteſt part of the whole body, and twice as much in quantitie as the brain of an Oxe) it yeeldeth great plenty.

Q. How

Q. *How doe they ſee?*

A. Not by ſending the rayes unto the object, but by receiving beams from thence, which ever end with pointed angels in them, where if the object be far off, it ends in them in a ſharp point, and ſo the thing ſeems ſmall; if neer, in a broader point, and thereby ſeems greater.

Q. *How many things are required to a perfect ſight?*

A. Nine things, *viz.*

1 Power to ſee.
2 Light.
3 The viſible thing.
4 Not too ſmall.
5 Not too thin.
6 Not too nigh.
7 Not too far.
8 Clear ſpace.
9 Time.

Q. *What four things be thoſe that be grievous to our eye-ſight?*

A. 1 Smoak out of the moyſt wood.
2 Winde in a ſtorm.
3 Tears.
4 To ſee our enemies fortunate, and our friends unhappy.

Q. *What things doe the eye moſt betray, that a man would keep ſecret?*

A. Love

A. Love and drunkenneſſe.

Q. *What is the office of the ears, and wherefore are they placed on high with windings and turnings in them?*

A. To receive the ſound or Air into them which form a noyſe in the maſes, whereof the ſoul makes diſtinction: they are placed on high, becauſe all ſounds mount aloft; with turnings and windings in them, that the ſound may not too haſtily ſtrike the brain: it is the ſloweſt, yet the daintieſt ſence of all the other; for as thoſe that have no skill in Muſick can perceive a diſcord; and though they know not what is good, yet finde what is evill: the moſt delightfull tune they hear is the muſick of the Pſalmes, from the voyce of men and women.

Q. *Wherefore have we two ears and but one tongue?*

A. That we ſhould hear twice as much as we ſpeak.

Q. *Wherefore have we our eye-lids to ſhut them, when our ears are alwaies open: our ears fixed, and our eyes moveable?*

A. Our ears are open to hear the proof of every tale: and unmoved, to the end that though they quickly hear, they be not moved to cenſure over-raſhly; and theſe two are the chief intelligencers and ſervants of the ſoul,

ſoul, the other three attended upon the body.

Q. *How is the taſte diſcerned?*

A. By the veins which ſpread through the tongue and pallate, to diſtinguiſh every reliſh; the abuſive pleaſing of which ſence, as experience teacheth, through Cookery and Sawſes, hath killed more bodies than either the Sword, Famine, or Peſtilence.

Q. *Where is the ſeat of the Smelling?*

A. In the Noſtrils; for as God breathed the breath of life into them, ſo makes he it their vertue, by the ſeat of that ſence in them, to diſtinguiſh all ayrs profitable or hurtfull to the body of man.

Q. *What are the benefits of good ſents to the Body?*

A. To purifie the brain, refine the wit, awake the fancie; to which purpoſe old devotion ordained incenſe, to make ſuch mindes the more apt for heavenly contemplations: yet ſome are of opinion that theſe perfumes are but unneceſſary furniſhments, ſince as the Proverb is, They ſmell beſt, that ſmell of nothing.

Q. *From whence is derived the power of feeling?*

A. The feeling power which is the root of Life, ſpreads it ſelf through every part of the body by ſinews, which deſcend from the

head

head [redacted] like a Net ſpread all over the body, ſhe diſcerns (even as the Spider ſitting in the middeſt of her web) if ought doe touch the outward thred of it, ſhe feels it preſently ſhaking on every ſide, by this ſenſe we doe diſcern hot, cold, moyſt, dry, hard, ſoft, rough, pleaſure, and pain.

Qu. *What may the memory be compared unto?*

A. To the Sea and the Land; the part that reteineth all, to the Land; that devoureth all, to the Sea; being likewiſe the Lay-mans table-book, that remembers much, and forgets much: her ſeat is in the hindermoſt part of the brain behinde.

Againſt whom, time and oblivion ever make warre to deface her Regiſter, that the moſt famous things ever done, the greateſt wonders ever acted, the ſtatelieſt Monuments ever raiſed, the mightieſt Monarchs, that ever reigned, ſhould here have no perpetuity, but be interred in ruine and forgetfulneſſe; for as one ſaith of Time:

Time ruinates proud buildings with her hours,
And ſmears with duſt the glittering golden
Towers;
Time fills with worm-holes ſtately monuments,
And feeds oblivion with decay of things:
She blots old books; and alters their contents,
And plucks the quils from ancient Ravens
wings: *She*

Q. *Which are the three firſt members formed in the Wombe after conception?*

A. The Heart, the Braine, and the Liver, the chiefe members of life.

Q. *What is the laſt made?*

A. The eye the interpretation of the minde: the laſt member formed in the wombe, and the firſt that loſeth his motion in death; for in that exigent, the ſpirits of the ſight betake themſelves to the braine, as to the Caſtle of refuge, a ſure token of death.

Q. *When a man dyes, which is the laſt part of him that ſtirs, and which of a woman?*

A. To anſwer merrily, and not altogether impertinently, 'tis ſaid, the laſt part of a man that ſtirs is his heart, but of a woman her tongue.

Q. *A wiſe man ſaid, that from the moſt vile creatures on earth, juſt matter might be had whereby to glorifie God: To this one anſwered, What takeſt thou from the Serpent, whereby to glorifie him?*

A. To praiſe him that he made me not ſuch a one: To which purpoſe is here annexed a Story of one, who ſeeing a Toad lye in the way fell a weeping: two Biſhops coming by enquired his reaſon, who anſwered, That the ſight of that ugly and loath-

ſome creature, had admoniſhed him of his ingratitude to God, that had never given thanks for the excellencie of his Creation, being made after his own Image, when he being but as clay in the Potters hands, it was in his power to have made him a veſſell of diſhonour, yea, even as the baſeſt and deformedſt, ſuch an one as that Toad.

Qu. *What is the moſt beautifull thing in the world?*

A. One anſwered, The Sun; but another replied, that blind men ſaw not that, and therefore he concludes that Vertue was much more reſplendent, which even the blinde might perceive perfectly.

Q. *What is the ſtrongeſt of all things?*

A. One anſwered Wine: another a King: a third a Woman: and all theſe are very powerfull: but Truth is the ſtrongeſt of all, which overcomes all things in the end.

Q. *Who is the greateſt oppoſer of Truth?*

A. One anſwered, The Pope, who as *Baleus* recites, is ſo oppoſite, that commonly whatſoever he praiſes, is worthy of diſpraiſe: for whatſoever he thinkes, is vain; whatſoever he ſpeakes, is falſe; whatſoever he diſlikes, is good: whatſoever he approves, is evill: and whatſoever he extols, infamous.

Q. *What*

Q. *What ſeats are ordained for Popes after this life?*

A. Heaven they continually ſell, and daily offer to ſale, and therefore Hell is their place in reverſion, according to the Poet:

Vendidit & cœlum Romanus & Aſtra Sacerdos:
Ad ſtygias igitur cogitur ire domus.

Q. *What part of ſpeech is* Papa, *for the Pope?*

A. Part of a Particle, becauſe he partakes part from the Clergie, part from the Laity, and part from both with Mood and Tenſe. *Papa nec Deus, nec Angelus, nec Homo; quid tunc?* The Pope is neither God, Angel, nor Man: what then? *Diabolus.*

Q. *Who are thoſe that pray for all,*
Defend all,
Feed all,
Devoure all.

A. In an old Picture I found it thus written, The Pope with his Clergy ſayes, I pray for you all; *Cæſar* with his Electors, I defend you all; The Clown with his Sack of Corn, I nouriſh you all: at laſt comes Death and ſayes, I devoure you all. For,

Mors ultima linea rerum.

Man's like a Glaſſe fill'd full of water,
with Ivory walls about,
The Glaſſe crack'd, the water ſpilt,
ſo ſoon is life run out.

Q. *What little fiſh is that in the Sea, that hath the greater wonder in his ſtrength?*

A. The Remora, a little fiſh of half a foot long, which but by faſtening upon it, will ſtay a ſhip under ſail with winde and Tyde.

Q. *What thing is a Lion moſt afraid of?*

A. The crowing of a Cock, and the noyſe of a Cart-wheele.

Q. *What difference of dayes is there of the Chriſtians, the Turks, and the Jewes Sabbath?*

A. The *Chriſtians* keep their Sabbath on Sunday, the *Jewes* on the Saturday, and the *Turkes* on the Friday, in ſcorn of Chriſt that was that day crucified.

Qu. *What is death very fitly reſembled unto?*

A. To a Woman or a Shadow, for ſeek it, and it flyes you; fly it, and it ſeeks you; and ſo a Woman, according to the Poet:

Follow a ſhadow it ſtill flyes you,
Seem to fly, it will perſue you;
So, court a Woman, ſhe denies you,
Let her alone, ſhe will court you.

Qu. *What is that which of running becomes ſtaid,*

ſtaid, of ſoft becomes hard, of weak becomes ſtrong, and of that which is infinite becomes but one?

A. It is anſwered, Ice.

Q. Whether was Cryſtall ever Ice?

A. It is anſwered, that thoſe waters which are congealed with a continuall and daily cold, as by the ſpace of ten or twenty years, are called Cryſtall by reaſon of their tranſparencie; and are for the moſt part found upon the Alpine Mountains, elevated againſt the face of the North, where they become ſo hard, that ſcarce they ever after yeeld to the hammer.

Q. What liquor of all other ſooneſt extinguiſheth the fire?

A. Vineger, for the exceeding piercing coldneſſe, and eagerneſſe it hath.

Q. What is the ſtrongeſt of all things in the world?

A. Thal. Mil. anſwered; Fate; another Death, becauſe it overcomes all things.

Q. How many Letters are there in the holy Tongue?

A. As many as there are Books in the Old Teſtament; of which one thus further obſerves, that as two and twenty letters form our voyce, ſo two and twenty Books contain our Faith.

Qu. *What compariſon is there between Prophets and Poets?*

A. Thus much according to the old verſe,

Of things to come, theſe truly make us know,
What th'other of things paſt, doe falſly ſhew.

Q. *Who were thoſe that were ſeen to eat after their deaths?*

A. Chriſt, Lazarus, the daughter of *Jayrus,* and others.

Q. *Upon what kinde of perſons, according to* Diogenes *opinion, are not benefits to be beſtowed?*

Anſ. Not Upon old men, becauſe they live not to requite them.
Upon Children, becauſe they forget them.
Upon diſhoneſt folkes, becauſe they will never repay them.

Qu. *Who are thoſe that ſee many things farre off, but little neer at hand?*

A. Old men, blinde in the preſent tenſe, but for the moſt part quick-ſighted in the preterimperfect tenſe.

Qu. *How comes it that the husband ſeeks the wife, and not the contrary, the wife the husband?*

A. Becauſe the man ſeeks that which he formerly

formerly loſt; that is, his rib, which was taken from him in the forming of the woman out of his ſide, and therefore when a man marries a wife, what doth he but fetch backe the rib which he firſt loſt.

Q. *What is the chooſing of wives fitly compared unto?*

A. Sir *Tho-Moore* was wont to ſay, To the plucking by caſualty *Eeles* out of a bag, wherein for every *Eele* are twenty *Snakes.*

Q. *What is the deareſt loſſe of all other?*

A. The loſſe of time, which cannot be recovered; of which one thus complaines:

The loſſe of wealth I much lament,
But more what time decayes:
For wealth may be re-gain'd that's ſpent,
But never loſſe of dayes.

Q. *It being demanded of* Ariſtotle, *whether a fault committed in drunkenneſſe were to be puniſhed or remitted, a man not being then himſelfe?*

A. It was anſwered, He which in drunkenneſſe committed any offence, was worthy of double Puniſhment; Firſt, for being drunke; Secondly, for his offence therein.

Q. *Who are thoſe that draw death out of that wherewith others preſerve life?*

A. The drunkard and the Glutton.

Q. *What two Monosyllables are those that divide the whole world?*

A. These two Pronounes, *Mine* and *Thine.*

Q. *Of Retribution how many be the sorts, and what are the best or worst degrees therein?*

A. There are foure sorts; which are these following:

1 To repay good for good, fitnesse,
2 To repay evill for evill, perversnesse.
3 To repay evill for good, devellishnesse.
4 To repay good for evill, blessednesse.

Q. *How many things are chiefly required in a good Chirurgian?*

A. These three properties:

1 A Hawkes eye.
2 A Lions heart.
3 A Ladies hand.

Q. Cato *repented himselfe of three things, and what were they?*

A. 1 That ever he beleeved a woman.
2 That ever he spent time idely.
3 That ever he went by Water, when he might goe by Land.

Q. *What were those three things St.* Austin *wished he had lived to have seene?*

Paulum in ore, Romam in flore, Christum in corpore.

A. 1 *Rome* in her flourishing estate.
2 To heare St. *Paul* preach.

3 To

3 To have ſeene Chriſt in the fleſh.

But we (ſaith *Lactantius*) will give God thankes that we are not Pagans, but Chriſtians; that we live in the time of the New Teſtament, and not of the Old.

Q. Plato *gave thankes to Nature for four things, and what were they?*

A. 1 That he was a man, and not a beaſt.

2 That he was a man, and not a woman.

3 That he was a *Grecian*, and not a *Barbarian.*

4 That he lived in the time of *Socrates.*

Q. *In how many formes doth a Phyſitian appeare to his Patient?*

A. In theſe foure formes:

1 In the forme of a Skilfull man, when he promiſeth helpe.

2 In the ſhape of an Angel, when he performes it.

3 In the forme of a Devill, when he asketh his reward.

And therefore it is the Phyſitians Rule, *Accipe dum dolet*, Take the ſound Fee while the ſick hand giveth it.

Q. *What three things are thoſe that chiefly preſerve life?*

A. A joyfull Heart, a quiet Mind, and a moderate Dyet.

Q. *What two things are thoſe that make*

equall

equall the miſerable and the happy?

A. Sleepe and Death; betweene one of which, *Vaſhti* the moſt beautifull Queen, and blackeſt Ægyptian bond-woman that ever was, are made equall.

Q. *What Paſſions and Diſeaſes are thoſe that cannot be hid?*

A. Love and the Chin-cough.

Q. *What is the cauſe that the Devill above all other beaſts of the field ſhould aſſume the forme of a Serpent, and that out of the putrefaction of mans body, wormes and Serpents ſhould be produced?*

A. It is anſwered, according to *Melanchthon*: Becauſe man was puft up with the poyſon of the Serpent in Paradiſe, the Devill hath ever ſince delighted in the forme of a Serpent, for the conqueſt then atchieved in that ſhape; and to this day it is reported that in ſome part of *Africa* and *Aſia* are found Serpents that Devills doe inhabit: And that out of mans corruption, Serpents doe and ſhould ſpring, the cauſe is manifeſt, that it is from the impurity and filthineſſe of ſinne; of which as one implyeth, It is not unneceſſary, that out of mans fleſh (a ſubſtance of the greateſt ſinne againſt God) ſhould creatures be engendred of the greateſt hate and enmity to man.

Q. *What*

Q. What is the wiſeſt of all things?

A. Thal. Mil. anſwered, Time; for it findes out all things, teacheth and altereth all things.

Q. What people are thoſe that have but one day and night in the whole yeare?

A. Thoſe that live under the Pole Arcticke, for to thoſe the Sunne never aſcends the Horizon twenty four degrees, nor comes under it, ſo that they have ſix ſignes above, and ſix beneath it.

Q. Whether may the Bat be reckoned among the number of Birds or Mice?

A. The Bat poſſeſſeth ſuch an evenneſſe betwixt both, that ſhe cannot juſtly be ſaid to be abſolutely either the one or the other: for ſhe hath wings, but no feathers; ſhe flyes but in the evening: ſhe hath teeth which no bird hath; and ſhe nouriſheth her young with milke, which no bird doth; yet, becauſe ſhe hath wings and flyes, we reckon her among the number of Birds.

Q. What Birds are the moſt wicked, but the ſhorteſt lived?

A. Sparrowes: which for their ſolicity and wantonneſſe eight times in an houre, live not above two yeares. *Zenocrates* tells a Story of a Sparrow, which purſued by a Hawk, flew into his boſome for refuge, which

he

he tooke and kept, and the Bird would ſtill attend on him.

Q. *What creatures of all others are the longeſt lived?*

A. Man, the Daw, the Hart, and the Phœnix, whereas moſt other compared with them as ſhort, the Hare living but ten yeares, the Cat as many, the Goat but eight, the Aſſe thirty, the Sheepe ten, the Dogge fourteene, and ſometimes twenty, thr Bull fifteene, the Oxe becauſe gelded, twenty; the Sow and Peacocke, twenty; the Horſe twenty, and ſometimes thirty; the Dove eight, the Turtle eight; the Partridge twenty five.

Q. *What Creature of all other ſheds teares at his death?*

A. The Hart, that feareſull and dry creature, that brayes after the Water-brookes: *Pſalme* 42.

Q. *What chiefly fats a Horſe?*

A. The eye of the Maſter.

Q. *One asked* Ariſtotle, *what was the fruit of all his Philoſophy?*

A. Who anſwered, To doe that out of a free diſpoſition, which Lawes and enforcements doe compell others unto.

Q. *What kind of Creatures are thoſe that ſleepe not with their owne face?*

A. Painted

A. Painted women, for the moſt Part ſuſpicious harlots.

Q. *What is that that is too hard for one to keepe, enough for two, and too much for three?*

A. A ſecret.

Q. *To whom may a man beſt commit his ſecret?*

A. To a common lyar, for he ſhall not be beleeved though he tell truth.

Q. *What waters of all others aſcend higheſt?*

A. The teares of the faithfull, which God gathers into his bottle.

Q. *Of all the Fiſhes in the Sea, which doe our Naturaliſts obſerve the ſwifteſt?*

A. The Dolphin, which ſwimmes faſter than either Bird or Arrowes flye; which fiſh of all other is moſt dangerous to Marriners.

Q. *What three Letters are thoſe that make us bondmen and free?*

A. They are E V A, which inverted, are A V E, the Angels ſalutation.

Q. *What two Letters are thoſe that young infants cry out upon?*

A. E A; according to the Poet:

Clamabunt E, A *quotquot naſcuntur ab* Eva.

All cry out *of* E *and* A,
That are borne of Eva.

The Males eſpecially upon A, and the Females upon E; except *Zoroaſtes*, of whom it is read, that he was borne laughing; who as *Pliny* notes, was the firſt finder out of Magick.

Qu. *What is that which being contained in it ſelfe, yet from it thouſands do daily ſpring and iſſue?*

A. The egge, from whence are produced Fowles, Fiſhes, Birds, and Serpents.

Q. *Whether was the Egge or Bird firſt?*

A. The reaſon of this cannot be underſtood naturally, ſince, the egge without the Bird, nor the Bird without the egge could be brought forth. But we are to underſtand, that the firſt rank of Creatures were immediately from God, without any other ſecondary cauſes; and this great difference there is betweene God the firſt Nature, and the ſecond Nature.

Q. *What thinkeſt thou of this queſtion, Whether the drunken man drinkes up the wine, or the wine drinkes up him?*

A. It is either: for when thou haſt the wine in the cup, it is in thy power; but when it is in thy body, thou art in the power of it: when thou drinkeſt firſt, thou takeſt the wine for thy pleaſure, but after thou haſt drunke it, it taketh thee: firſt, it is a ſervant

vant, and yeelds it ſelf unto the drinker, but afterwards, ſpreading it ſelf into the veines, it becomes a Maſter, and is like fire in the top of a Chimney.

Q. *In a certain banquet, much wine being given to* Diogenes, *he poured it down on the ground, and being asked the reaſon why he ſpilt it?*

A. Anſwered, If I drink it, I not onely ſpill it, but it ſpils me.

Q. *How many waies doth man fall?*

A. The queſtion is infinite, we dye a thouſand waies, though we were born but one.

Sunt hominum morbi mille, ſed una ſalus.

He hath a thouſand diſeaſes, and but one health.

Q. *The Devill asked a holy man theſe three queſtions?*

1 *What was the greateſt wonder that ever God made in a little circuit?*

To which the holy man anſwered: The face of Man, that being of one ſubſtance and forme, there ſhould not be found in all the world to men their faces like in all things; and that in ſo ſmall a room God hath blazed all the ſenſes.

2 *Whether the Earth were higher than the Heaven?*

To which he anſwered, That the Body of Chriſt,

Chriſt, which is the ſubſtance of the earth, as from *Adam*, who exalted above the Heavens, and ſo the earth to be higher.

3 *How much was the diſtance between heaven and earth?*

To which the holy man anſwered (not containing himſelf any longer with patience) Thou knoweſt the ſpace better than I, for thou meaſuredſt it when thou felleſt from Heaven, ſo never I: at which ſpeech the Devill vaniſhed away.

Q. Diogenes *being asked what Wine of all other he loved beſt?*

A. Anſwered, That which he drank of another mans coſt.

Q. *What is the heavieſt burthen that the earth bears?*

A. Sinne, for it weighs down to Hell.

Q. *What Tree in the Forreſt doth the Serpent moſt hate to come neer?*

A. The Aſh, according to *Virgil*, the faireſt in the Wood, which the Serpent neither comes under, nor within the ſhade, as alſo the Juniper tree.

Q. *What ſeed is that which joyneth together* England *and* France, *and many other farre diſtant Countries?*

A. Hemp-ſeed, of which is made the ſailes for ſhips which tranſport them far and neer.

Q. *What*

Q. *What three waies are they among others that are not to be found out?*

A. The flight of a bird, the paſſage of a ſhip, and the way of a young man.

Q. *What four things are thoſe that ſpecially pervert Juſtice?*

A. 1 Fat giſts.
2 Hatred.
3 Favour.
4 Fear.

Q. *What might Law in the abuſe thereof moſt fitly be compared unto?*

A. To a thicket of Brambles, into which by tempeſt the poor ſheep being driven from the plains come there for refuge, and ſo loſe their fleeces.

Q. *What was a great man of this kingdome uſed to compare Courtiers unto?*

A. To Ember weeks, or faſting Eves, the hungrieſt and leaneſt of themſelves, yet bordering ſtill upon great ones. As likewiſe he uſed to call promiſing, the vigill of giving. And concerning a Book called, *Rules for a Courtier*, he would ſometimes ſay,

Thoſe rules well practis'd, rightly underſtood,
Might make good Courtiers, yet few Courtiers good.

Q. *Who be thoſe that lye moſt freely and without controule?*

A. 1 Great

A. 1 Great men, that few men dare reprove.

2 Old men, that few can gain-ſay.

3 Travellers, that may lye by authority.

Q. *Whither ſhould a man with moſt profit travell to learn the Languages?*

A. To *Orleance* for the French.

To *Florence* for the Italian.

To *Lypſich* for the Dutch.

To *London* for the Engliſh.

Q. *How may a Traveller moſt benefit himſelf?*

A. By conforming himſelf to the nature of a Bee, which takes the honey, but leaves the poyſon: For,

The French hath valour, but with it *Vanitatem & Levitatem.*

The Dutch hath honeſt dealing, but *Gulam & Ebrietatem.*

The Italian diſcreet carriage, but *Procationem & Libidinem.*

Q. *What is that which is commendable both to doe, and not to doe?*

A. To know when to ſpeak, and when to keep ſilence.

Qu. *What things are thoſe moſt vertuall, and of greateſt ſecrecie and force above other?*

A. Chriſtus vim verbis, vim gemmis, vim dedit herbis:

Verbis

Verbis majorem, gemmis, herbiſq; minorem.

Or thus:

Stellis ac herbis vis eſt, ſed maxima verbis.

Engliſhed:

To Herbs and Stones much vertue Chriſt affords:
But more to ſpeech, for Life and Death are words.

Q. *Who is the moſt renowned for memory that Stories make mention of?*

A. Seneca, who writes of himſelf, that he was able to recite 2000 names, after they were once read unto him.

Q. *What breaks the ſhell at the comming out of the Chicken?*

A. It is anſwered, and that by a double reaſon; the one, becauſe in that time the ſhell by continuall heat and ſitting upon, becommeth tender and ſoft, ſo that the leaſt ſtirring effecteth it: another cauſe of breaking thereof, and that is the principall, is the defect of nouriſhment, which at the end of the time is waſted in the ſhell, which the Chicken wanting, expoſeth it ſelf to ſeek, and ſo breaketh it: as likewiſe the defect thereof is the naturall cauſe of all other Birds.

Q. *Whoſe Cock, whoſe Dog, and whoſe Servant may be kept at the cheapeſt rate?*

A. The

A. The Millers Cocke, the Butchers Dog, and the Inne-keepers Servant.

Q. *What was the City* Ariſtotle *ſo magnified above others, for beauty, largeneſſe, and ſtrength?*

A. The City of *Babylon*, the walls whereof were 50 Cubits thicke, 200 Cubits high: this City was four ſquare, fifteene miles from corner to corner, ſixty miles in compaſſe, it had an hundred Gates with threſholds and poſts of Braſſe, which when it was taken by *Darius*, by drawing the river *Euphrates* dry, thoſe that dwelt in the farreſt parts heard not of it in three dayes. It was deſtroyed according to the Prophecie of *Jeremy*, and is now a Deſart for wilde Beaſts.

Hereafter follow certaine Grammaticall queſtions.

Q. *Which is the beſt verſe in all* Virgill?

A. Æneid. 6. *Diſcite juſtitiam moniti, & non temnite dives.*

Q. *Which is the worſt in all* Virgill?

A. Æneid 1 *Flectere ſi nequeo ſuperos, Acheronta movebo.*

Q. *Which is the worſt in all* Ovid de arte amandi?

A. Semibovemque virum, ſemivirumque bovem.

Q. *Which*

Q. *Which is the beſt of all* Tullies *Epiſtles?*

A. The beſt and longeſt of all that is extant, is, *Ad Q. fratrem Propratorem minoris Aſiæ*, moſt excellent, and worthy the reading of it.

Q. *Which of all the Fathers is the hardeſt, of all the Poets the moſt crabbed?*

A. Tertullian and *Perſius*, which *Perſius* when *Tertullian* read, and found it ſo craggy and hard, he threw it aſide, ſaying, If he would not be underſtood, he ſhould not be read.

Q. *Expound me this verſe;*

Furfur edit pannum, panem quoque ſuſtineamus.

A. The laſt word is divided into three, and thus conſtrued; *Sus* the Sow, *edit* doth eat *furfur* bran, *Tinea* the Moath *edit* doth eat *pannum* cloth, *Mus* the Mouſe *edit* doth eat *panem* bread.

Conſtruct me this verſe;

Mea Pater Lupus eſt Matrem.

A. Pater O Father, *mea* make haſte, *Lupus* the Wolfe, *eſt* doth eat, *Matrem* my mother.

Q. *What is the difference between* os oris *for the mouth, and* os oſſis *for a bone?*

A. Whatſoever is gotten by *os oſſis* the bone, is devoured of *os oris* the mouth.

Aliter.

Os oris loquitur, ſed os oſſis roditur ore.

Os

Os oris, or the mouth doth ſpeak, but *os oſſis*, or the bone, is gnawn by the mouth.

Q. *At the confuſion of Babel, into how many Languages was the world divided?*

A. Epiphanius and others doe write, into ſeventy two, as many as there were workmen at the building.

Others think, ſeventy one, as many as there were Nations in the world, which *Moſes* recites to be ſeventy two.

Q. *What preeminence have our beſt Linguiſts above others?*

A. The *Hebrews*, that they drink at the Fountains.

The *Grecians*, at the Rivers.

The *Latines*, at the Brooks.

Engliſh, and ſome others at the Lakes.

Qu. *How are theſe four Letters to be underſtood, S, P, Q. R?*

A. Senatus Populuſq; Rom. yet one of the Sybils inverted it thus: *Serva Populum quem Redemiſti*: Now others have turned them jeſtingly upon the Pope, by way of queſtion and anſwer, as thus; *Sanĉte Pater, Quid Rides?* Reſpon. *Rideo, quod Papa Sum.*

Engliſhed:

Qu. *Holy Father, why doſt thou laugh?*

A. I laugh, becauſe I am Pope.

Qu. *VVho was he that was reputed an old man*

man among Children, and yet among old men liued to be a Childe?

A. Hermogenes, who in his youth was the beſt Rhetorician of his time; but in his age loſt his ſence, and forgot his letters, and ſo became a childe in his dotage.

Qu. *Who was the moſt excellent Geometrician in his time.*

A. Archimede the Syracuſan, who held it poſſible to remove the earth, if he had another earth to fix his inſtrument upon: He held it alſo poſſible to number the ſands.

Q. *Why is* Honos *for* Honour *written with* H, *an aſpiration: and* Onus *for a* Burthen, *without?*

A. Becauſe to the one all men aſpire, the other few men doe deſire.

Q. *Amongſt all trees, which onely is of the neuter gender?*

A. Balſamum, or the Balm Tree, found onely in Iudea.

Q. *What debt is that which is alwayes paying, and never paid?*

A. Charity and Love, which though we ever pay, yet muſt we ever owe to pay.

Q. *Why is the form of money round?*

A. Becauſe it is from run to every man.

Q. *Why is* Nummus *latine for money?*

A. Of *Numa Pompilius*, ſecond King of

the Romans, the firſt that cauſed money to be made; and when Copper-pence, Silver-pence, and Gold-pence were made, becauſe every Silver penny was worth ten Copper pence, every Gold penny worth ten Silver, therefore they were called *Denarii* of *Decem*, for ten.

Q. *By what means may every man be accounted an honeſt man?*

A. By endeavouring to be what he deſires to ſeem.

Q. *By what means ſhould a man quickly become rich? (counſel I know quickly to be hearkened unto.)*

A. To be content with little, as the Divine Poet ſaid:

My wiſhes are but few, all eaſie to fulfill,
I make the limits of my power, the bounds unto my will.

Q. *What creature of all other is the worſt that the earth nouriſheth?*

A. If it be demanded of wilde Beaſts, a Tygre; if of tame, the Adulterer: in another place he anſwered, on the mountaines, Bears and Lions; in Cities, Publicans and Flatterers.

Q. *What creature is that which bites with the Tongue?*

A. All creatures bite with their teeth, as is

is commonly known, but the Flatterer bites with his tongue, and the wound is mortall.

Q. *Wherein doth man chiefly differ from Beaſts?*

A. In two things eſpecially, *Ratione & Oratione*, in reaſon and ſpeech.

Q. Diogenes *being asked why he wore his beard ſo long.*

A. Anſwered, To the end that when I ſee it, and touch it, I may remember my ſelf to be a man.

Q. *One asked* Diogenes *what he ſhould give to have a blow at his head.*

A. A Helmet.

Q. *What good thing is that which is more profitable unto others, than to thoſe that have it?*

A. Beauty, that frail and flying dowery, injoyed by looking upon other, being blinde to the owner it ſelf.

Q. *Which wore the moſt laſting cloathes that ever were worn?*

A. The *Iſraelites* in the Wilderneſſe, which in forty years waxed not old.

Q. *Which is a living word, and which is a dead word.*

A. The ſpoken word is the living, the written word is the dead, of whom one thus writes moſt wittily:

Although the ſpeaking word have life,
The written word be dead;
The written word ſhall laſt and be,
When th' ſpoken word is fled.

Q. *What Beaſt is that that is unlike to his Dam or Sire, and of a mingled kind, brought forth by others, and produceth not his like?*

A. The Mule, begotten between the Horſe and the Aſſe: according the Poet,

Diſſimulis patre, Matris diverſa figura,
Ex aliis naſcor, nec quic quam naſcitur ex me.

Two likes unlike

The Dog hunts keepeth,
The Wolfe in the woods and all things
is nouriſhed deſtroyeth.

Q. *In what Lawes did conſiſt the order of Drunkeneſſe among the* Romans?

A. Not to tip in ſpeech.

2 Not to vomit.

3 To drinke moſt at one ſup.

4 Not to breathe in the draught.

5 To leave nothing undrunke, if to caſt it on the ground; an old preſident, but an evil imitation at this day.

Q. *Who*

A. The opinions of Writers are ſo divers that I know not certainly what to determine; yet to give ſome ſatisfaction, theſe are held to be two principall cauſes, the one ſupernatural, the other naturall the ſupernatural, God and his Spirit moving upon the waters, moveth the waters, which *Job* expreſſeth by the ſimilitude of fire put under a pot, ſaying, It is God that maketh the Sea to boyl like a pot; which fire is taken to be partly in the ſaltneſſe of the waters, the firſt moving them in the ſame. Another reaſon is, for that the earth hath more fire in it than water, which fire lyeth hid in ſubterraneous ſtones, and this fire doth partly cauſe the motion of the Sea, an Element of it ſelf liquid and active, and ſubject to motion, which thereto when once by this fire occaſioned, the precedent part is thruſt forward by the ſubſequent. The other cauſe is from the Moon, who by her approaching to the South, doth by her beams and influences make warm the Sea, whence riſings and exhalations do proceed, wherewith ſo ſwelling to empty it ſelf, it floweth to the ſhores and havens; but deſcending to the Horizon, and wane, as her beames by little and little diminiſh, the waters doe fall and abate, which maketh her Eddy or

Ebbe, and theſe altogether by the ordinance of God doe effect it.

And that Fire is the cauſe of this, as of all other motions inſenſible in nature, may be perceived by that perpetuall ſhew or motion preſented to the Kings Majeſty by *Cornelius Bezael*, which was thus done, by extracting a fiery ſpirit out of Minerall matter, which joyned with an ayre in the hollow of the axle tree, turned the wheel which turned the whole frame, with a continuall revolution without wearineſſe or ceaſing, to the admiration to his Majeſty, and as many as beheld it how it could be effected, at leaſtwiſe to be perpetuall, till a reaſon was rendered by the Author; whereupon he applauded the rare invention, the fame whereof afterwards cauſed the Emperour to ſend to intreat his Majeſty, that he might come to his Court, there to effect the like, being a worke ſo rare as h eſe of admiration following, which were as *Caſſiodorus* writeth, the lowing of metals of ſundry formes, a Pi ture of braſſe which did ſound a Trumpet aloud, a Brazen Serpent hiſſing, Birds artificially ſinging; the Iron-flye made at Norimberge, which being let out of the Artificers hand, did fly abroad among the gueſts that were at the Table, and at length returned to his hand againe: the artificiall

ficiall Eagle which flew along by the Emperour a good part of his journey. And ſo much concerning theſe.

The holy Scriptures, by the reckoning of the day by houres, and the night by watches, not according to our uſuall account had bred ſome difficulty, which in the explanation as it followes in the Countrimans Councellor, is made more manifeſt to the ſmalleſt capacity, yet here it remaines a little after the phraſe thereof to give light to ſome other obſcurities in that kind: and firſt comes the Epha to ſhew what it is.

Q. *The Epha is a meaſure much mentioned in Scripture, therefore I would know what it doth containe in Engliſh account?*

A. A Buſhell, or therabouts.

Q. *How much the Gomer?*

A. A Gallon or thereabouts.

Qu. *Of the two hundred peni-worth of bread mentioned in the Scripture, I would know whether it is to be underſtood according to the litterall phraſe, ſo much with us, or more or leſſe?*

A. Every penny-worth was ſeven pence halfe-penny in our money, and the whole ſix pound, five ſhillings, and ſo of others.

Q. *How much was the Sheckle?*

A. The Sheckle waighed halfe an ounce

of Silver, and the worth was two ſhillings ſix pence; fifteen ſhillings Gold.

A brief Epitome of Chronicle-Diſcourſe.

Q. *OF all the Kings from the Conqueſt (as our Chronicles make mention) which were the moſt victorious and valiant? which the moſt miſerable and wretched? which the moſt peaceable and longeſt raigned?*

A. The moſt victorious and valiant was *Edward the* 3. the 11th King from the *Normans* Conqueſt, in all 261 years ſpace in the revolutions gone over; when *England* in his raign might behold the largeſt limits that ever any King obtained. But he having after the Battell of *Creſſi*, with that young *Mars*, the black prince his Sonne, taken King *John* of *France*, and *David* King of *Scotland*, and impriſoned them both at once in the Tower of *London*: next him for Conqueſt and Victory we take to be *Henry* 5. famous and undaunted in his *Agincourt* battell, and commendable in his brave reſolution to his handfull in compariſon of theirs, that if any feared or were faint-hearted they ſhould freely depart, ſaying, He would not dye in ſuch a mans company that was fearfull to try fortunes with him: and the

the ſucceſſe was Victory and Triumph. *Edward* 2 and *Richard* 2. Sonnes of Heroicall Parents, the firſt of theſe, Son to King *Edward* 1. ſir-named *Long-ſhankes*, victorious in many atchievements, having wonne *Albania*, *Gaſcoyne*, *Cambria*, *Ireland*, his bones being afterward carried to the field for a terrour to the enemy; all which his laſcivious Son afterwards gave back, or loſt, according as one writes:

Did Long ſhankes *purchaſe with his conquering hand,*
Albania, Gaſcoyne, Cambria, Ireland;
That young Carnarvan *his unhappy Son,*
Should give away all that his Father wonne.

He likewiſe in honour of his wife Queen *Eleanor*, who departed her life at *Heardlie* in *Lincolnſhire*, erected a goodly Croſſe, with her Image upon it at every Town where the Corps reſted, as it was conveyed from thence to *Weſtminſter*, whereof *Chayring* Croſſe, and the Croſſe in *Cheape* were two of them; To the latter of theſe two was *Edward* the black Princes Father, not ſo called for the blackneſſe of his complexion, but for the many black battailes that he was Conquerour in, and yet they not ſo renowned

ned as their ſonnes wretched, both miſ-governing the Realme, both miſerably murdered: the one of theſe having (whilſt *Mortimer* revelled with the Queene in *Nottingham* Caſtle, and in Chambers and Vaults there hewne out of the Rocke, at this day to be ſeene) a hot ſpit thruſt up into his bowels, whereof he dyed in that lothſome and ſtinking Dungeon where he was impriſoned; this *Mortimer* was afterward beheaded by King *Edward* 3 his victorious ſon; the ground of whoſe miſery grew partly from the neglect of his Kingdom, in the extraordinary dotage on *Pierce Gaviſton* his Favorite, againſt the liking of his Counſel, the Barons, and his whole Realme. The other being cowardly murdered in *Pomfret* Caſtle by Sir *Pierſe* of *Exton*, where hee killed 4 of his men that he brought to aſſiſt him, and had haply ſlaine the reſt, had not this bloody Knight murdered him with a wound he gave him behind. He miſ-ſpent his revenue and Treaſure, taxed his Subjects, and laſtly farmed out his Realme to the Earle of *Wiltſhire*, he was depoſed by King *Henry* 4 the firſt King of the houſe of *Lancaſter*, where begun that fatall diviſion, that ended in ſo much Blood of the Nobility and Gentry ſpent upon either ſide.

The

The Longeſt and Peaceableſt, reigned King *Henry* 3. and King *James* the firſt: the former of which raigned, 56. yeeres and 28 dayes, and amongſt many other good actions, he re-edified S. *Peters* Church at *Weſtminſter*, which anciently was a Temple dedicated to *Apollo*, many Oxe heads being there found in the earth which had been offered thereto; this Temple in the raigne of *Antoninus Pius* was overthrowne by an Earthquake, of whoſe ruines *Sebert* King of the Eaſt *Angles*, built up another to S. *Peter*; and that being deſtroyed by the *Danes*, *Edward* the Confeſſor raiſed it againe to great beauty; but was laſtly taken downe by King *Henry* 3. and new built with 50 yeares labour as notwithſtandeth, King *Henry* 7. added the Eaſt part or Chappell unto it.

S. *Pauls* Church in *London* was built by King *Ethelbert* K. of *Kent*, and *Sebert* King of the Eaſt *Angles* was ſubject unto him, at that time *Niletus* became Biſhop of *London* *an.* 604. he & his ſucceſſors kept his See there.

K. *Iames*, a King from his cradle reigned in *England* and *Scotland* 58 yeares, or thereupon, the moſt Learned, the moſt Ancient and peaceable of any other; out living in his time 9 popes, 8 Emperours of the *Turkes*, 5 Emperors of *Germany*, 4 Kings of *France*,

3 King

3 Kings of *Spain*, 2 Kings of *Denmarke*, 3 Kings of *Poland*, 5 Kings of *Sweathland*, 2 Emperours of *Ruſſia*, and 8 Dukes of *Venice*, and ſo in a good old age departed the moſt ancient King in all Chriſtendome.

After whom, as if ſuch a King ſhould not lack his train, ſome to uſher on before, and others to follow after, according as one writes, followed ſuch a Mortality of Nobility and Commonalty, the like was never known in this Kingdome, dying in that year between fifty and ſixty Thouſand; and this is another thing memorable, that before Queen *Anne* departed, a Blazing-Starre appeared; before King *Iames*, a Starre appeared to ſhine within the Moon, both ominous, and the world now ſenſible of their ſignifications, a little inſtance of ſome of the Nobility ſucceedeth in theſe Verſes following:

Richmond *and* Lenox *Duke without delay,*
Made the firſt ſpeed to uſher him the way;
Earl Dorſet *next his ſervice to preferre,*
Haſted to be his ſecond Harbinger.
The Lenox *Duke his dear love could not ſmother,*
But after ſuddenly purſu'd his brother:
Old Nottingham, *his ancient courſe being done,*

Then

Then the renown'd Southampton *and his Son,*
Warlike Belfaſt, *and noble* Hambleton, *&c.*

And thus impartiall death, that ſpares none, no more the King on his Throne than him that grindes at the Mill, but ſweepes away one with the other, whom not the beſt Phyſick from a whole Colledge of Phyſitians can ſave: no Ayre, not that of *Surrey*, reputed the moſt wholeſome, can preſerve; wherein in that County, as moſt approving the teſtimony thereof, are five of the Kings Houſes ſituate, of which *Richmond* not imputed the unworthieſt is one, although in it have deceaſed King *Edward* 3. *Anne* of *Beame*, *Richard* the ſeconds Wife, daughter to the Emperour; *Henry* 7. and Queen *Elizabeth* of happy memory.

Q. *What King of* Scotland *was he on whom that ancient propheſie concerning* Iacobs *ſtone was fulfilled, that a King of that Nation ſhould live to be crowned thereupon?*

According as here followeth:

The ſtone reſerv'd in England *many a day,*
On which old Iacob *his grave head did lay,*
And ſaw deſcending Angels whilſt he ſlept,
Which ſince that time by ſundry Nations kept,
From age to age, I could recite you how,
Could I my Pen that liberty allow.

A

A King of Scotland, ages comming on,
Should live for to be crown'd upon that ſtone.

A. King *Iames*, our precedent ſubject, and long-reigned Soveraigne.

And thus much concerning a briefe Epitome Chronicle of diſcourſe in this kinde.

A Diſcourſe of Wonders Domeſticall and Forraigne; and firſt of our owne.

Q. *WHich are held the ſtrangeſt accidents in all the Chronicles?*

A. 1. The removing of the earth.

2. *An. Dom.* 1571. at *Knivaſton* in Hereford, the ground ſunke, and an Hill with a Rock of ſtones at the foot of it, lifted it ſelfe up with a great noyſe, and aſcended to a higher place, leaving a deep pit behind it, carrying with it trees growing, ſheep-coats and flockes of Sheep: of the trees, ſome ſay covered with earth; others growing faſt in the Hill as it went, ſtood upright: In the place whence it departed it left a pit forty foote wide, and foureſcore ells long: The ground was twenty Acres, and in going it overthrew a Chappell that ſtood in the way; Thus when it had walked from Saturday evening till Munday noone, it reſted.

3 The raining of blood.

4 The multitude of Mice in the Ile of *Sheppey*, that could not be driven away, nor the place cleansed, till a flight of Owles came and devoured them.

5 The Chaine of twenty four lincks with locke and key, that a Flea drew, being put about her neck.

6 The man that slept in the Tower, three dayes and three nights, and could not be wakened during that space by any noyse or violence, by pricking with Needles, or otherwise.

A forraigne Wonder.

It is recorded by *Guicciardine*, *L. Vives*, *Erasmus*, and others, of a certaine Countesse of *Holland*, that brought forth at one birth 365 Children, as many as there are dayes in the yeare, which were all baptized by a Bishop, and after dyed: which came thus to passe. A certaine poore Begger-woman laden with Children, came to her doore and craved an Almes, which the Countesse not only denyed, but also called her Harlot and Strumpet; telling her withall, it was impossible she should have so many by one man: which this Begger hearing, besought

ſought God, who knew her innocent, to manifeſt it unto her, by giving her ſo many at one birth by her Husband as there are dayes in the year, which fell out accordingly.

Qu. *what is the greateſt wonder in the Art of Navigation?*

A. The Needle of the Compaſſe, which touched with the head of the Load-ſtone, ever turneth to the North-Pole, with the foot thereof to the South-Pole: touched with the ſide, turneth Eaſtward, with the other ſide, Weſtward, &c.

Concerning the River Nilus.

The *Egyptians* about the firſt of *Auguſt*, cut the banks of the River *Nilus*, ſo that the River flowes over the whole face of the Land, and the more Land it covers, the fruitfuller is the Countrey; about the midſt of *September* it ceaſeth to encreaſe, and immediatly is Corn ſcattered upon the muddy earth, which increaſeth plentifully: 'Tis reported, that though the plague be there never ſo fierce, yet upon the firſt cutting of the River, it immediatly ceaſeth.

Not farre from thence is a place where every good Friday appeares the armes and leggs of men ſtretched above the earth.

Of

Of the Hermophrodite.

Whileſt my mother bore me in her wombe, ſhe went to the gods to know what ſhe had conceived, whether Male or Female; *Phœbus* ſaid it was a Male, *Mars* a Female, *Iuno* neither: being born, I was an Hermophrodote. After, ſeeking my deſtiny from theſe gods, *Iuno* ſaid, I ſhould be ſlain with a Sword; *Mars*, that I ſhould be hanged; *Phœbus*, that I ſhould be drowned: Which was my fortune.

Climbing up a Tree, from thence I fell upon my Sword, my foot hung in a bough, my head in the water: ſo being neither Male, nor Female, but both; I was neither hanged, nor drowned, nor ſlain, but all.

Q. *Seeing the Fly is ſo ſmall a creature, why hath Nature given her ſix feet to go beſide wings to fly withall, when the Elephant, ſo great a creature hath no wings, and yet but four feet?*

Another.

Seeing the Wolfe brings forth more young than the Sheep, afterward Wolves eat theſe Sheep, men kill thoſe ſheep; and yet how

comes

comes it that there bee more ſheepe than Wolves?

Q. *What did our ancients hold to be the greateſt wonders in the world?*

A. The Pyramides of Ægypt, built by the Iſraelites, under the oppreſſion of *Pharaoh* which were 50 Cubits high, 40 Cubits thick, in compaſſe twelve Germane miles: The Tower of *Pharaoh*, the walls of *Babylon*, the Temple of *Diana* of *Epheſus*, the Tombe of *Mauſolus* and others.

Q. *There are three things memorable that Spaine boaſts of, and what are thoſe?*

A. 1. A Bridge, over which the water flowes, that is uſed to runne under all other Bridges.

2 A City compaſſed with Fire, which is called *Madrill*, by reaſon of the wall that is all of flints; invironing it round about.

3 Another Bridge, on which continually ten thouſand Cattell are fed, under which the water runnes ſeven miles under ground, and then breakes forth againe, beſides a great Mountaine of Salt, from which whatſoever is taken it preſently encreaſeth to the quantity againe.

Q. *In what part of the world is it that trees breed living Creatures?*

A. In the Iles of Orchades in *Scotland* wherein,

wherein growes a tree neare the Sea ſide, that beares fruit like unto a Fowle, which dropping downe into the water, becomes a living creature like a Ducke; if it fall upon the dry Land it putrifies and turnes to nothing; but this reported rather by Hiſtory, than by the people of that Country.

Q. *Where is it all ſtrangers are buried that travell to Ieruſalem?*

A. In *Aceldama*, or the field of blood, a place of ſmall compaſſe: The earth whereof is of ſo eating a nature, that the Carcaſſe laid therein is conſumed in the ſpace of eight and fourty houres: The ſame is reported of Saint *Innocents* Church-yard in *Tanais*.

Q. *May it be that without wood an Oxe can boyle it ſelfe?*

A. By preconjecture to fore-runne this Diſcovery, might lead a man into ſome conceited admiration; therefore to ſtop that labour of the braine, the Scythians teach us this ſecret of their neceſſity; for, living in a Country where growes no wood, they kill an Oxe, and then take out all the bones from the fleſh, and of the bones make a fire that roſts or boyles him, and ſo it is ſaid, the Oxe roſts or boyles himſelfe.

Q. *What*

Qu. *What was the answer of* Byas *unto one that demanded of him what was done in Hell?*

A. That he never was there, nor never talked with any that came from thence.

Q. Albertus *Duke of* Saxony *was wont to say, that he had three Monasteries, three wonders in his City, and what were they?*

A. 1. *Predicant* Fryers, which had much Corn, and no Fields.

2. *Franciscans*, which had much money, and no rents.

3 Of the Order of St. *Thomas*, which had store of Children, but no Wives.

Q. *What are the differences betweene the former and latter Ages of the world for length of dayes, stature of body, beauty, riches, and the like?*

A. The difference in some degrees is very great, in others more small; for first, concerning length of dayes, or long life, between the former Ages, and the latter, there is no comparison, for before the flood men lived nine hundred and odd years, as *Methuselah*, *Adam*, and others: Now with us, the odde years, are almost counted long life, and then as the Age was long, so the size was great, large of stature, mighty of strength, which in our times are shrunk up to a handfull: For Beauty, the Scriptures make

make mention of *Vaſti*, *Eſther*, and others, and our Chronicles of *Roſamond*, *Matilda*, *Shores* Wife, and others; all liked and approved of by Kings, yet notwithſtanding the blazed features of theſe, many are of opinion, that ſome Beauties of our times, of no leſſe note, are not inferiour to ſome of theſe, if not exceeding; And as for riches, *Abraham*, *Lot*, and *Iob*, are ſtiled for their mightineſſe in that bleſſing. To let paſſe the two former, whoſe Heardſmen divided the Countries, and come to *Iob*; concerning whom is more particularly expreſſed, whoſe ſubſtance in Cattel, as the Scripture teſtifieth, was ſeven thouſand Sheep, three thouſand Camels, five hundred yoak of Oxen, and five hundred ſhe Aſſes, and *at laſt all this was doubled*,

Among ſome others, to produce in parallel near our time this one: It is found in a Record in the Tower, that Sir *Hugh Spencer*, the elder, who lived in the time of King *Edward* the 2. had in ſubſtance, and for the proviſion of his houſe, twenty eight thouſand Sheep, two thouſand Oxen and Steers, one thouſand two hundred Kine and Calves, one hundred and forty Mares and Colts, one hundred and ſixty drawing Horſes, two thouſand Hoggs, three hundred Bullocks,

forty

forty Tuns of Wine, ſix hundred Bacons, ſix hundred Muttons in Larder, ten Tuns of Syder: Plate, Jewels, and Money one thouſand pounds. This done, the cenſure is ſuſpended, and left to the judicious Readers to give verdict.

Hereafter followes the Hiſtory of St. *George*, St. *Chriſtopher*, and the ſeven Sleepers, as they are related in an ancient Story, contentive to read, and neceſſary to be known, in regard of the often object and occaſion of Diſcourſe which thence ariſeth.

SAint *George* was a Knight, and born in *Cappadocia*: on a time as he journied, he came into a Province of *Lybia*, to a City that is called *Sylece*, and by this City was a River or Pond, wherein was a Dragon that invenomed, and preyed upon the whole Countrey, which many times the inhabitants had aſſayed to deſtroy, but could never prevail, for he poyſoned all with the venome of his breath; and therefore to keep him from the City, the people gave him every day two ſheep to feed thereon; and when the ſheep failed, there was allotted to him a Man and a Sheep: and

and after this waſte a new ordinance was decreed, which was, that the children and yong ſhould be caſt out unto him by lot; and after the deſtruction of many, it fell unto the Kings only daughter, whom he would have ranſomed with infinite ſums of money, but the people would not: When the King ſaw that he could not prevail, and the Dragon expected her allowance, he weeping ſaid to his Daughter thus; (taking his leave of her) Now ſhall I never ſee thine eſpouſals, and many other my hopes I had of thee: Then did he aray his Daughter as to her wedding, and having imbraced and kiſſed her, ſhe was after led forth to the place, and there faſtned for a prey to the Dragon, where waiting in this exigent for deſtruction and death, Saint *George* paſſed by, and eſpying this forlorn wight, demanded the cauſe, when in the relation the Dragon makes out, and intercepts the Story; which Saint *George* ſeeing, moſt manfully oppoſeth, and by his valour at the firſt encounter ſore woundeth, and after having him conquered and captived, put the Virgins girdle about his neck, and with that led him to the City, where the people ſlew him. Likewiſe it is found in the Hiſtory of *Antioch*, that when the Chriſtians

conquered *Ieruſalem*, that a fair young man appeared to a Prieſt of the Hoaſt, and bad him carry with him ſome Relique of St. *George*, for he was conductor of the battell, and after in the hotteſt aſſault, when the *Sarazens* ſuppreſt them from ſurpriſing the Walls, they ſaw apparantly a viſion like Saint *George*, which had white arms, with a red Croſſe, which led the way at the entring of the City, and ſo *Ieruſalem* was taken by his aid and help.

Saint *George* was beheaded by *Decian* the Emperour, and lyeth buried between *Ieruſalem*, and port *Iaphe*, by a Town called *Ramis*, dedicated unto Saint *George*, is a Patern of the Realm of *England*, and the cry of men at Warre, in honour of whom is founded the noble Order of the Garter, and alſo a noble Colledge in the Caſtle of *Windſor* by the Kings of *England*; in which Colledge is the heart of Saint *George*, which *Sigiſmond* the Emperour of *Almain* brought and gave it for a great and precious Relique to King *Henry* the fifth, and alſo according to the ancient Story, there is a peece of his head.

Saint

Saint CHRISTOPHER.

SAint *Chriſtopher* was of the linage of Cananites, great of ſtature, and terrible of countenace, being twelve cubits long: and on a time it came into his minde, that he would ſeek out, and ſerve the greateſt Prince in the world, and none but him would he ſerve, and ſo from the ſervice of a King, which in his preſence croſſed himſelf at the name of the Devill: Saint *Chriſtopher* came to underſtand that the Devill was greater than he, becauſe he feared him, and therefore him would he ſeek out and ſerve: which ſoon he did, being a maſter eaſie to be found, and willing to entertain: when afterwards in this ſervice, this great maſter at the ſight of a little Croſſe ſtarts aſide and durſt not come neer it, which perceived of this ambitious retainer, he came again to know there was a greater then he: after whoſe ſervice he long ſought in vain, untill by the inſtruction of an Hermite, by the performance of ſome work meritorious by him enjoyned, which was to be reſident by a River ſide wherein many had periſhed, to tranſport ſuch Paſſengers as thither ſhould

come, he met with his Maſter; for according to his direction thither went *Chriſtopher*, and made his abode, taking a great pole in his hand, by which he ſuſtained himſelf in the water, bearing over all manner of people without ceaſing. Now it followed on a time, as he ſlept in his Lodge, he heard the voyce of a child which called him, and ſaid, *Chriſtopher* come out, and bear me over the water; then he aroſe and went out, but found no body: now when he was come again into his Lodge, he heard the ſame voice crying unto him as before, at the which he runs out, but findes no body; again the third time being called, he comes forth, and there found a childe by the River ſide, which prayed him to bear him over the water; then *Chriſtopher* liſted the childe on his ſhoulders, and took his ſtaffe and entred the water, and the water aroſe, and ſwellled up more and more, and the childe grew heavier & heavier, and ever as he went further the water ſwelled up higher, inſomuch that *Chriſtopher* was in danger of drowning: but when he came over, quoth he, Thou childe, thou haſt put me in great perill, and weigheſt almoſt as heavy as if I had carried all the world upon my back.

Quoth

Quoth the childe, Thou haſt born all the world upon thy back, and him that created it; I am he in this world whom thou ſeekeſt to ſerve, and for thy better aſſurance thereof, ſet thy ſtaffe in the ground, and by too morrow it ſhall bud and bring forth fruit; and he did ſo, and found it accordingly, his ſtaffe bearing Flowers and Dates; and being thus converted and beleeving himſelf, he converted thouſands, and amongſt many other paſſages of his life was at laſt beheaded, and his blood there ſpilt, cured thoſe that were blind.

The Story of the ſeven Sleepers.

THe ſeven Sleepers were born in the City of *Epheſus*, and there lived in the time of *Decian* the Emperors perſecution; the names whereof were *Maximinian*, *Malchus*, *Marcianus*, *Denis*, *John*, *Serapion*, and *Conſtantius*; Theſe Chriſtian men to avoid torture, or the worſhip of Idols, fled to a Cave in the mount of *Celion*, and there after long wailing, prayer and faſting, being a little refreſhed with ſome food that they had ſecretly ſent for to the City, they there in their heavineſſe fell aſleep. Shortly after, *Decian* ſuſpecting, incloſed the

mouth of the Cave wherein they were with ſtones, to the end they ſhould there die for hunger: this being done, the Miniſters, *Theodorus* and *Ruffinus*, two Chriſtian men, wrote their Martyrdome, and incloſed it ſecretly among the ſtones. Now when *Decian* was dead, and all that Generation paſſed over, *Theodoſius* the Emperour ſucceeded, and even at that time was it when the Hereſie was of them that denied the reſurrection of the dead: Then came it into the minde of a Burgeſſe of *Epheſus*, in that place to make a Building or Lodge for his Shepheards and Heardſmen, in the effecting whereof, it happened the Maſons that made the ſame opened this Cave, and then theſe Saints that were within, and all this time had ſlept, awaked and ſaluted each other, ſuppoſing verily they had ſlept but one night; and began to remember their heavineſſe the day before. Then ſent they *Malchus* to buy bread in the City, and then *Malchus* took five ſhillings, and went out of the Cave: and when he ſaw the Maſons and ſtones before the Cave, he began to wonder at the ſudden alteration: but when he came into the City, he found it all altered, and the Croſſe ſet upon every Gate,

Gate: then came he to thoſe that ſold bread, and they talked, and ſpoke of God, whereat he wondred, & ſaid to himſelf, what a change is here ſince yeſterday? then no man durſt ſpeak of God, and now every man profeſſeth him openly. But when he came to pay mony for his bread, offering his ancient Coyn, the ſellers marvelled, and ſaid one to another, certainly this yong man hath found ſome old treaſure; for the ſuſpition whereof he was had afore the Biſhops and the Councel, in the examination before whom he confeſſed, that he himſelf with ſix more of his fellows, had for fear of *Decians* cruelty, betook themſelves to a Cave but yeſterday, as he ſuppoſed, and with them took that money; then the Biſhop gathering by circumſtance the time (admiring hereat) ſent to the Emperour, who with many others came and went with this yong man to the Cave, where they found the other ſix cheerfull and beauteous to behold, their bodies and garments untouched with age or time; then went the Emperour in unto them, and with them glorified God, imbracing them, and weeping upon each of them, ſaid, I ſee you now like ſo many *Lazaruſſes* riſing out of your graves. After this, they continued ſome little time, &

ſhortly after dyed, and the Emperour adorned the place, and buried them in Gold; and ſo with this and the precedent matter, according to the ancient Story, it was found that they had ſlept 208. years. And ſo much briefly for diſcourſe.

Hereafter follow certain Epigrams, ſome old revived, and ſome new publiſhed.

1. *Of a Lawyers abſence.*

A Vertuous Dame that ſaw a Lawyer come,
Iuſtly reprov'd his ſtay ſo long from home:
Saying to him that in his abſence thence,
His wife might lack her due benevolence;
But he to quit himſelf of ſuch diſgrace,
Anſwer'd it thus, by putting of a caſe:
One owes a hundred pounds, now tell me whether
Is beſt to have ſuch payments all together,
Or take it by a ſhilling, and a ſhilling,
Whereby the bag may be the longer filling?
Sir, quoth the Dame, I think it were no loſſe,
If one receiv'd ſuch payment all in groſſe:

Yet

Yet in your abſence this may cauſe your ſorrow,
To fear, for want, your wife ſhould twelve-pence borrow.

Epig. 2. *In Getam.*

Geta from wooll and weaving firſt began,
Swelling, and ſwelling to a Gentleman:
When he was Gentleman and bravely dight,
He left not ſwelling till he was a Knight:
And from a Knight thus higher to ſurmount,
He ſwell'd on bigger till he was a Count;
And ſtill proceeding careleſſe of his firſt,
He ſwell'd to be a Lord, and then he burſt.

To a proud, rich, but deformed Gentlewoman.

*I*n anger puſt, you ſay, I prove
*F*raught with the ſteam of luſt, not love:
*T*ime was, you ſay, I priz'd thy face
*H*igh and renown'd, as if its grace
*O*re paſt compare; but now I ſeem
*U*rg'd unto wrath, to diſ-eſteem
*H*onours attendant on thy praiſe,
*A*nd to diſrobe thee of thy rayes;
*D*iſgorging thus ſuch ſurfets, you
*S*ound forth theſe words, I am untrue:
'T is true, I ſaid three Goddeſſes
*G*rac'd thy rare parts, as like to theſe;
*R*ich *Juno* was but like a Sow,

A s foul as fat, and ſo art thou:
N ext, wiſedome was in *Pallas*, but
T hou like to her art turn'd a ſlut:
E ye pleaſing *Venus* would admit
D elight in bed, and you love it:
I ncenſed by thy wily minde,
I thus requite thee in thy kinde;
O' recharg'd with anger, venting ſplean,
T earſt to one Foul, one Slut, one Quean,
H arbour'd in one, I did compare thee,
A lthough truth known, I ſeem'd to ſpare
D igeſt me as you pleaſe, yet know, (thee,
W ill ne're did mean, what wit did ſhow:
A nd though Art taught me to be bold,
N o part I lov'd in thee but Gold.
T ake this from me, pray that a Fool
E ſpouſe thee, ſo thy filth may rule:
D etain no wiſe man, for thy ſelf
No ſuch will love, but all thy wealth.

Epig. 3.

Proverbs upon Complexions.

To a *Red* man read thy Read,
With a *Browne* man breake thy bread:
At a *pale* man draw thy knife,
From a *Black* man keep thy Wife.

Expoſition.

The Red *wiſe*, *the* Brown *truſty*,
The Pale *peeviſh*, *the* Black *luſty*,

More

More at large :

The fair, the long, the little, and the black,
The lean, fat, red, and wan that colour lack.

Upon which as followeth :

The fair to folly eaſie to be led,
The long are lazie, both at boord and bed,
The little for the moſt part they are curſt,
Black Females proud, even from their cradles nurſt ;
The fat are frolick, and to mirth inclin'd,
The lean with ſadneſſe are like famine pin'd ;
The red are ſubtile, and the brown are ſure,
Both to their friend, and to their wedlock pure ;
The fearfull and the peeviſh pale and wan,
The black a woman-lover more than man ;
Yet thus, though I diſcuſſe as Proverbs go,
Ile not engage my ſelf to make theſe ſo ;
But thus I councel for thy more white life,
Truſt no complexion too far with thy wife.

Upon women and their praiſe.

He's happy that avoids luſt; female kinde,
Are they that curſe it : Maids poſſeſſe a mind
Saint-like ; what man can prove that they offend,
In thought, in word, or work? they ſeek to end.

Their

Their Husbands discontents, filling their hearts
With fair love, never with fond lust: their Arts
Provoke lascivious follies still: requiring
Variety of Lovers ne're: desiring
The man thats good, but gay: and love-sick youth
Is by them hated: alwayes loved truth:
Never I knew them cruell: I do finde
Faith in them: fild they have a wicked mind.

Women dispraised, the stops only changed.

He's happy that avoids lust female; kinde
Are they that curse it: Maids possesse a minde
Saint-like: what man can prove that? they offend
In thought, in word, or work: they seek to end
Their Husbands: discontent filling their hearts.
With fair Love never: with fond lust their Arts
Provoke lascivious folly: still requiring
Variety of Lovers: nere desiring
The man that's good, but gay: and love-sick youth
Is by them hated alwayes: loved truth
Never:

Never: I know them cruell: I do finde
Faith in them fild: they have a wicked minde.

Upon the ſending of a ropes end to his Sweet-heart in the way of merriment.

Leſt our Loves ſhould part or ſever,
Here's a Rope to tye 's together.

Her anſwer.

The Rope is old, the Ieſt is new,
I take the Rope, a Rope take you.

Upon the ſending of a pair of Gloves.

From this ſmall Token, take the letter *G*,
And then tis *Love*, and that I ſend to thee.

Upon her ſending back a Handkercher.

Here back to thee I do regreet this clout.
Take *C* away, and then I ſend thee Lout.

Epig. 4. *In ſuperbum.*

I took the wall, one thruſt me rudely by,
And told me the Kings way did open lye;
I thank'd him that he did me ſo much grace
To take the worſe, leave me the better place:
For if by th' owners we eſteem of things,
The wall's the Subjects, but the way's the Kings.

Epig. 5.

NIX { *Snow.*
IX { 9.
Cor NIX. { *A Crow.*

NIX *I that the winters daughter am,*

Whilſt

Whilſt thus my letters ſtand,
Am whiter than the plume of Swan
Or any Ladies hand.

IX. *Take but away my letter firſt;*
And then I do incline,
That ſtood before for milk-white ſnow
To be the figure Nine.
And if that further you deſire
By change to do ſome tricks
As black as any Bird I am,
Cornix, *By adding* Cor *to* Nix.

Epig. 6. *De ſanit, & medico.*

Health [illegible] Iewel true, which when we buy,
Phyſitians value it accordingly.

Epig. 7. *In Amoroſum.*

A Wife you wiſht me (Sir,) rich, fair and young,
With *French*, *Italian*, and the *Spaniſh* tongue:
I muſt confeſſe your kindneſs very much,
But in truth, Sir, I do deſerve none ſuch;
For when I wed, as yet I mean to tarry,
A woman of one Language i'le but marry,
And with ſuch little portion of her ſtore
Expect ſuch plenty, I would wiſh no more.

Epig.

Epig. 8. *Upon an Uſurer, and an improp. Parſon.*

A Clergy man that oft hath preacht
From his ſtopt-ſteeple throat,
And to his Congregation teacht
Full oft this certain note;
There could no Vſurer be ſav'd,
Vnleſſe he did reſtore
What he ſo wrongfully had ſhav'd
From the backs of needy poor.
Vpon a time it ſo fell out,
This Vſurer did meet
The Parſon as he went to Church,
And thus he did him greet;
Good Sir (quoth he) I wonder much,
You take ſuch fruitleſſe pain,
To preach againſt a ſin that's ſuch
As you your ſelf maintain:
But ten i'th hundred do I take,
On good occaſion when,
But you a hundred do reſerve,
Allowing out but ten.
The Parſon hearing him ſay ſo,
Began to be afeard,
And never preacht againſt that ſin,
To this day that I heard.

Epig. 9. *In Aulam Weſt.*

Weſtminſter *is a Mill that grinds all cauſes,*
But grind his cauſe for me there he that liſt,
For by demurs, and errours, ſtayes, and clauſes,
The tole is oft made greater then the griſt.

Epig. 10. *In Jacobum.*

He that doth aske, (Saint Iames *doth ſay) ſhall ſpeed:*
O that King Iames *would anſwer ſo my need.*

Epig. 11 *Conſilium.*

From thy Confeſſor, Lawyer, and Phyſician,
Hide not thy caſe on no condition.

Epig. 12. *Hayw. rent.*

By leaſe without writing one once let a Farm,
The Leaſſer moſt lewdly the rent did retain,
Wherby the Leaſe wanting the writing had harm;
Wherefore he vowed whilſt life did remain,
Without writing never to let thing again:
Husband (quoth the Wife) that thing again revert,
Elſe without writing you cannot let a fart.

Epig. 13. *Hayw.*

From a field fought, one from the beaten ſide
Ran home, and victory on his part cride:
The Prince inform'd thus contrary amiſſe,
Rung Bels, made Bon fires, as the cuſtome is,
In ſhort time after all this joy and coſt,
The King was ſure reſolv'd the field was loſt,

Where-

Wherewith in great haſte, as in great grief,
Charg'd the firſt Meſſenger, to tell in brief,
Where he had heard that lye, the field was won ?
Quoth he, Sir, I my ſelf this lie begun,
Which for commodity unto your grace
And all your ſubjects, I this brought in place:
For where the truth would have brought wailing and weeping,
My lye hath brought two dayes laughing and ſleeping:
And if you all this year took my lye for true
To keep you merry what harm could inſue:
Better is it, quoth he, be it new or ſtale,
A harmleſſe lye, then a harmleſſe tale:
How this lye was allow'd of, I cannot tell,
But if the King lik'd it, the lyer ſped well.

Epig. 14.

Beſſe does not only hide her privie ware,
But breſt and neck, where coyeſt maids go bare;
Yet there is one foul unbeſeeming place
Vncovered left, what call you that? her face.

Ænigma.

A beggar ask'd a penny once, and ſwore
Give him but that, and he would ne're aske more:

With

With that I op'd, and what he ask'd I gave,
But deeply vow'd he never more ſhould have:
Not long from thence he ask'd again, and wept,
So that I gave, yet both our Oaths, were kept,

Epig. 15. Haw.

A fool a wiſeman riding once eſpy'd,
Who ask'd the Horſe that the wiſe man did ride,
Whither goeſt thou Horſe? Whither go I, quoth he,
Ask him that guides the bridle, ask not me.
Whither rid'ſt thou fool, ſaid he, that look'ſt ſo fell?
Ask my Horſe, knave (ſaid he) what can I tell?
When fools ride, I ſee they cannot rule the rein,
Their Horſes be their Harbingers as here it is plain.
Ask when wiſe men ride, I right well eſpye,
Themſelves, not their Horſe, appoint where they muſt lie.

Epigram 15.

One time as 'twas my ordinary wont,
I went abroad into the fields to hunt:
Started a Hare, purſu'd her with full cry,

And

And ne're wearied her, when by and by,
Miso, becauſe I hunted in his grounds,
Let looſe his running Dogs, and bang'd my hounds.
From thence that ſport I utterly forſwore,
Being ſo unkindly croſt by ſuch a bore.
So ſhunning th' open fields and forreſt wide,
My common haunt was by the water ſide:
For what, though I, though Lands incloſed be,
Yet Seas and Rivers queſtionleſſe are free:
There will I ſport me with a ſcaly fry,
Fearleſſe, though all the world were ſtanding by:
I had not ſcarce caſt in my bait to take,
But ſtraight one comes, it ſeems he haſte did make,
That bids me pack, when firſt I did appear:
Away went I, it was no fiſhing there.
Scarce knowing now what ſport to entertain,
Being baniſh'd both the earth, and watry plain,
Took a Piece next time, and forthwith went,
To ſport me in the Aiery Regiment;
Where having ſcarce diſcharg'd to kill a Daw,
Another comes and brings me ſtatute Law,

Vpon

Vpon my piece, where I it loſt: then ſwore
I ne'r would hunt, nor angle, nor ſhoot more.
Then took I Dice in hand my heavie fate;
Thus croſt in all, I loſt my whole eſtate.

Hereafter follow certain Epitaphs on ſundry Perſons.

Epitaph 1. *On the Uſurer.*

HEre lyes at leaſt ten in the hundred,
Shackled up faſt both hands and feet,
That at ſuch as lent money gratis, *wondred,*
The gain of Uſury was ſo ſweet:
But thus being now of life bereaven,
'Tis a hundred to ten he's ſcarce gone to heaven.

Epitaph 2. *Upon a ſpend-thrift.*

Here lyes Iack Careleſſe,
Without Tombe, without thought, without ſheet,
That liv'd in the Ale-houſe, the Bowling-alley, and dy'd in the ſtreet.

Epitaph 3. *Upon a riotous Courtier.*

Here lyes he now where no man ſees,
That liv'd by crooked hams and knees,
Yet in his heart did boyl that luſt,

That

That nought could quench but earth and duſt:
Where if he had ſooner been laid,
Leſſe ſums his reckoning would have paid.

In Papam Piam quintum.

Papa pius quintus moritur, res mira, quod inter
Pontifices, tantum quinq; fuere Pii.

Pius the fifth is dead, and underſtood,
Of ſome ſo call'd, becauſe but five were good,
In all the line of Popes,------
Fallor ego, nam nemo pius re, nomine tantum,
Pontifices conſtat quinque fuiſſe pios.
Yet erre I do in this, to their more ſhame,
For none were good indeed, though five in name.

Certain Verſes fixed upon a Childe laid in S. Thomas *Hoſpitall.*

Conceive a fault, by me conceiv'd
By my ſeduced mother,
Who vowes untill ſhe be a wife,
I ne're ſhall know a brother:
And for this Hoſpital is rich,
And hath a plenteous purſe:
And he is poore and cannot pay,
Sh' hath put me here to nurſe:
No further ſhe imparts her ſelfe,
Then that ſhe is a ſinner,
Though not the laſt that ſo ſhall erre,

No

No more than firſt beginner?
How e're ſhe here hath pack'd me up,
The witneſſe of her ſhame,
And left me unto you to feed,
To cloath and give a name.

Upon the unequal diviſion of the earth, how ſome have all, and ſome have none.

Though the Earth's the Lords, and all that is therein,
And nothing really mans own but ſin:
As is the Sea, the tributer of Fountains:
The Sheep and Cattel on a thouſand mountains.
Though he that all theſe made, doth all theſe feed,
And of no creatures ayd doth ſtand in need,
Yet doth he from his high exalted throne,
Survey the wayes men title here their own:
He ſees the earth, the baſe of this fair frame,
Intail'd to greatnes, to their blood and name.
Mete to the rich, in Akers of ſuch ſtore,
That what makes one too proud, makes ten too poor.
Some of his walking earth he ſees have gold,
That ruſts for uſe, too ſeldome being told,
And ſome again ſo ſcanted in their need,
Their ſinnews crack before their bellies feed.
Some choiſeſt dainties Sea and Land afford

To

To ſurfet on, ſerv'd daily to their boord:
And ſome again are ſo penurious fed,
They think they fare rich, if they purchaſe bread.
Anothers glory lyes upon his back,
And having plenty, there appears no lack:
Velvets and Silkes, and Robes of endleſſe waſte,
Altering with humour to give fancy taſte;
When as ſome other, whoſe ſucceſſe more bad,
Tugs 60 years, like leathern *Adam* clad,
For skins, or fig-leaves for to hide his skin,
Whoſe heart being plain, he cannot this way ſinne.
Whoſe totall ſubſtance, all his hopes to boot,
Was never worth the truſt of ſuch a ſute.
What ſhould I ſay of this unequall lot?
Would God thus have it? ſurely I think not:
Though ſome diſtinctions he would have to be,
Yet not in ſuch a terrible degree.
He would not have thee ſee thy brother lack,
Then ſlack thy coſt and cloath ſome naked back:
He would not have thee ſee thy brother pine,
But him ſuſtain'd from that exceſs of thine:
If for thy ſelf thy whole endeavours tend,

If

If what thou haſt thou would'ſt be thine heir and ſpend,
Then know, like that rich Glutton, thou maiſt crave
A drop, and be deny'd; becauſe he gave
Not to the needy, crums that did belong,
Drops were deny'd him for to cool his tongue.
This year there hath appear'd a ſtreaming Star
Within our native Hemiſphere or clime,
But whether it brings us news of peace or war,
Of plague or famine, who is't can divine?
Though ſome interpret it to change of ſtate,
Hoſtile invaſion, or ſome great mans end;
Rumors of Wars here landed to us late,
Or like particulars that they intend:
But ſince the Character hath ſuch a letter,
That none can underſtand but he that writ;
Let's fear the worſt our ſins, and make us better,
And to no other ends interpret it;
For in the ſame there's matter under-hill'd,
Which ſhall not to our knowledge be made plain,
Till the portent and purpoſe be fulfill'd,
For never came ſuch meſſengers in vain.

How

How e're with meeknes let us kiſſe the rod,
Hoping the beſt, yet leaving all to God.

Epit. 4. S. Tho. Becket.

Pro Chriſti ſponſa, Chriſti ſub tempore, Chriſti
In Templo, Chriſti verus amator obit.

Engliſhed:

For Chriſt his Spouſe, his Cauſe, and at Chriſts-tide,
Within Chriſts Temple Chriſts true lover dy'd.

Epitaph 5. *Written by a religious Gent. before his death.*

Earth take my earth, Satan my ſin I leave,
The world my ſubſtance, Heaven my ſoule receive.

Epit. 6. *Upon* Jonas *in the Whales belly.*

Buried I am, and yet I am not dead,
Though neither earth incloſe, nor ſtone me keepes,
I ſpeak, I think with living Ayres am fed,
In living Tombe, and in unfathom'd deep;
What wight beſides my ſelfe for ſhame, or grace,
E're liv'd in death, in ſuch a Tomb or place?

Epit. 7. *In Verolamium, a forgotten City, ſometimes neare S.* Albans.

Stay thy foot that paſſeſt by,
Here is wonder to deſcry,

Churches that inter'd the dead,
Here themſelves are ſepulchred;
Houſes where men ſlept and wak'd,
Here in aſhes underrak'd:
In a word, then to allude,
Here is Corne where once Troy ſtood;
Or more fully home to have,
Here's a City in a grave.
Reader wonder thinke it then,
Cities ſhould thus dye like men;
And yet wonder thinke it none,
Many Cities thus are gone.

Epit. 8. *Upon a Chamber-maid.*

Underneath this ſtone is laid,
A Ladies ſometimes Chamber-maid,
Who was yong, and plump, and pretty,
And yet a maid, alas, 'twas pitty.

Epit. 9. *Upon a love ſick youth.*

Here lyeth he, he lyeth here
That bounſt, and pitty cri'd,
The doore not op't, fell ſick alas,
Alas fell ſick, and dy'd.

Epit. *On a rich covetous Lawyer.*

Within this everlaſting tombe,
Whoſe houſe containes her dead till doome,
Is one poſſeſt here to abide,
That yet had liv'd, and had not dy'd;
If death like him would have agreed

At

At any rate to have been feed:
Or if he could at point of death,
That ſold his wind, have bought but breath,
This croſſe to him could ne're ſo fall
T' have wed the Church, that woo'd the Hall.

Epit. 11. *Upon a Citizen.*

From wares and cares, and ſained breath,
Here I at laſt am freed by death:
If that my dealings were not juſt,
The more I fear, the leſſe I truſt:
What though a hundred Blue-coats ſing,
My friends did mourn, the Bels did ring,
The earth receiv'd me with applauſe,
All doth not better mend my cauſe.
Fed I the hungry, cloth'd the poor,
Made I theſe friends to go before?
No, I left wealth behind unſpent,
Coynes unreceiv'd that I had lent:
And ſuits un-ended wag'd by coſt;
And all I left behinde is loſt;
Good deeds I did, and gifts I gave,
Thoſe went before me, thoſe I have,

Epitaph 12.

A memento for mortality, taken from the view of the Sepulchres of ſo many Kings and Nobles as lye interred in the Abbey at Weſtminſter.

Mortality behold and feare,
What a change of fleſh is here?
Thinke how many Royall bones
Sleep within this heap of ſtones;
Hence remov'd from beds of eaſe,
Dainty fare and what might pleaſe,
Fretted roofes and coſtly ſhowes,
To a roof that flats the noſe;
Which proclaimes all fleſh is graſſe,
How the worlds faire glories paſſe;
That there is no truſt in health,
In youth, in age, in greatneſſe, wealth:
For if ſuch could have repriv'd,
Thoſe had been immortall liv'd,
Know from this the world's a ſnare,
How that greatneſſe is but care,
How all pleaſures are but paine,
And how ſhort they doe remaine:
For here they lye had Realmes and lands,
That now want ſtrength to ſtir their hands;
Where from their pulpits ſeeld with duſt
They preach, In greatneſſe is no truſt.

Here's

Here's an Acre ſown indeed,
With the richeſt royall'ſt ſeed,
That the earth did ere ſuck in,
Since the firſt man dy'd for ſin;
Here the bones of birth have cry'd,
Though gods they were, as men they dy'd,
Here are Sands (ignoble things)
Dropt from the ruin'd ſides of Kings,
With whom the poor mans earth being ſhown,
The difference is not eaſily known.
Here's a world of pompe and ſtate,
Forgotten, dead, diſconſolate,
Thinke then, this Sithe that mowes down Kings,
Exempts no meaner mortall things:
Then bid the wanton Lady tread
Amid the Mazes of the dead,
And then theſe truly underſtood,
More ſhall cool and quench the blood
Then her many ſports a day,
And her nightly wanton play;
Bid her paint till day of doom,
To this favour ſhe muſt come:
Bid the Merchant gather wealth,
The Uſurer exact by ſtealth;
The proud man beat it from his thought,
Yet to his ſhape all muſt be brought,

A ſhort Addition or Memento hereunto annexed upon the death of Queen Anne.

See here this plot of all her ſtore,
With greedy throat ſtill gapes for more:
Which with our grief, and her ſucceſſe,
Concludes not now in emptineſs;
For newly now ſh' hath tomb'd in earth
One great in good, as high in birth.
Vnto a hopeful Prince the Mother,
Wife to one King, and ſiſter to another.
A King her Father, every way born high;
Matcht great, liv'd great, in ſphear of Majeſty.
Yet notwithſtanding this blood, high deſcent
As rich in vertue and more eminent,
Reſpective, liberal, with a plenteous hand,
Where deſert crav'd, or ſhe might underſtand.
A needfull good, or ſeaſonable ſupply,
To ſuch her ſtream of goodneſſe ne'r was dry.
Nor could the labourers (Heaven being her deſire)
Who gave their Verdict, ſigh to want their hire.
For where that wiſdom thought it fit to pay,
It were her vertue not to keep't away:

Yet

Yet ſhe with theſe & thouſands more beſide,
From us was gon, the moment that ſhe dy'd;
Gone like the fatall day of us deplor'd,
As ſoon to be call'd back, as ſhe reſtor'd:
For though ſhe be from us ſo lately fled,
She's as far from life as *Adam* ſo long dead;
Being gathered to that Sepulcher of Kings,
That beſt can ſhew they are but mortal things:
Where ſleep the Scepter-bearers and their ſway,
That now remember not they had their day,
Where all our famous *Henries* do remain,
Edwards and *Richards* that did rule & raign,
Whoſe glittering ſwords by conqueſt kept from ruſt,
Their glory ended, here convert to duſt,
The mixture of whoſe bones that now doth ake,
Me thinks ſhould mutine, and the building ſhake;
To ſympathize the royalty they had,
How ſimply they'r regarded, meanly clad:
Where they ſhall ſleep until that Trump be blown
That rends up Sepulchres, and teareth ſtone,
Severs the joynted buildings rais'd on high,
Confuſing all i'th twinckling of an eye.

A second addition or short Memento *of sorrow; taken from the occasion of the sad remembrance of the death of King* James, *and that fearfull Visitation that succeeded in that last and wonderfull Yeer,* 1625.

TO adde more noble ashes to this store,
King *James* is follow'd now, those gone before.
Impartiall death that spareth no degree,
But fetters Kings in his captivity,
Hath seized him, a King even from his birth,
The ancient'st, learned'st, peacefull King on earth;
To tell the great'st, no armour that they have
Is proof to keep a Monarch from his grave.
Thus then I blazon life to be a stream,
Still gliding towards the Sea, or like a dream
That is forgotten ere it can be told:
Or like a Glasse that doth no semblance hold;
Or like a Post in speed upon the way,
Or like to any thing that hath no stay.
Afflicted *London* in thy face I see
But lately since mans short mortality,
When as the healthfull'd living drawing breath,
Had but a thread to cut 'twixt life and death,

Of

Of which ſad numbers of ſome that deceaſt,
Thouſand are mourners, and I not the leaſt:
When every houſe like *Ægypt* might be
ſeen,
None where the ſlaughtering Angel had not
been:
The Peſtilence then ſpreading in the ſtreets,
Threatning Mortality to all it meets:
'Gainſt whom no humane ſtrength of fleſh
and blood,
Was able to withſtand, but was withſtood,
No Phyſicks help that's ſuckt from herb or
tree,
Or ſtones, or roots, or what more virtuall be,
The leaſt preſerve, or reſcue that might
ſave,
But emptied houſholds to fill up the Grave:
Let us then live, that we forget not why
We live, that have eſcap't, that is, to dye:
And let us think thoſe happy gone before,
That have paſt Shipwrack, and are now on
ſhore,
And here ſo live to dye, that when we end,
(As ſure we once muſt part) Chriſt be our
And then however whatſoe're befal, (friend:
In looſing little, we have gained all.

Epitaph 14. Vpon the death of the eldest Son of one Master *Kitching.*

Here lyes one in flowre of youth,
Once his friends joy, now his parents ruth:
If Kitching be his name, as I have found,
Then death now keeps his Kitching under ground,
And hungry worms, that late of flesh did eat,
Devour their Kitching in the stead of meat.
This was his lot, and Reader this must be,
Ere long thy ruine, and the end of me.

Hereafter follow certain Riddles, or witty Propositions.

Riddle 1.

SPhinx, a certain monster of *Thebes*, proposed a Riddle to all that passed by the way, which whosoever could not resolve, he carried to the top of a high rock, and from thence threw headlong down: which Riddle was as followeth:

Quod pedibus bonis animal meat, absq; ruinis,
Mox graditur ternis, post claudicat atque quaternis.

Englished more at large.

What creature is that in the world, that first goes on four feet, afterwards upon two feet, afterward upon three feet, and last of all upon four feet again.

This,

pulchre, and how can that be?

Resolution.

The pillar of salt *Lots* wife was turned into: *Iosephus* testifies that he saw that pillar of salt, and went purposely there to behold it.

Riddle 12.

Two Gentlemens Stewards were sent to the town to buy wine, and the one making more haste then the other, had bought all the wine, which was onely 8 gallons: returning homewards, met the other, who was going thither, told him he had bought all that there was, nevertheless he would be content to let him have half, so he could measure it just in his measures, which were a 3 gallons, and a 5 gallons, and how was that done?

Resolution.

In this manner; first, he filled his measure of three gallons, put it into the measure of five gallons, fills the three again, puts two into the five, then puts the five into the eighth, then puts the one into the five, and then fills the measure of three, and puts it into the five, having one single gallon before, which so made it four, and so equally measured it forth.

Riddle 13.

In densis silvis venor his quinq; catellis,

Quod

Quod capio, perdo; quod non capio mihi servo.

Englished.

In thickest woods I hunt with Beagles ten,
After the chase; which when I do descry,
I dispossesse me of not usefull then,
And what I take not, onely that keep I.

Resolution.

One scratching his head with both his hands.

Riddle 14.

Learning hath fed me, yet I know no letter,
I have liv'd among Books, yet am never the better:
I have eaten up the Muses, yet I know not a Verse,
What student this is, I pray you rehearse.

Resolution.

A Worm bred in a book.

Riddle 15.

What is that which produceth tears without sorrow, takes his journey to heaven, but dyes by the way; is begot by another, yet that other is not begot without it.

Or thus:

What is that which if it be seen cannot be taken, if it be taken, cannot be held, and when it is thought to be something, by and by it turns into nothing.

Resolution. Smoak.

Riddle-

Riddle 16.

When I lived, I fed the living, now I am dead, I bear the living, and with ſwift ſpeed walk over the living.

Reſolution.

A Ship made of an Oak, growing, fed Hogs with Acornes, now bears man, ſwims over fiſhes.

Riddle 17.

Chriſtopher bare Chriſt, Chriſt bare the World, where then ſtood *Chriſtophers* feet?

This muſt be anſwered by another *Oedipus* or *Palemon*.

Riddle 18.

Firſt I was ſmall and round like a Pearl,
Then long and ſlender, as brave as an Earl;
Since like a Hermite I liv'd in a Cell,
And now like a rogue in the wide world I dwell.

Reſolution.

Firſt an Egg, then a worm called a ſilke-worm, then incloſed in a huske, and laſt of all a Butter-flye.

Riddle 19.

There is a body without a heart,
That hath a tongue, and yet no head,
Buried it was, e're it was made:
And loud doth ſpeak, and yet is dead.

Reſolution

Reſolution.

A Bell, which when it is caſt, is founded in the ground.

Riddle 20.

Far in the Weſt, I wot not where,
Are trees men ſay, which Oyſters bear,
That Oyſters ſhould be bred ſo high,
Me thinks it ſoundeth like a lye.
That female plants, I know that's true
In *London* ſtreets, bear Oyſters new,
And fiſh and fleſh, and now and then,
They bear I tell you handſome men.

Reſolution.

Every man or woman is a tree turned upwards, and upon ſuch trees you know what fruits are born in *London*.

Riddle 21.

All day, like one that's in diſgrace,
He reſteth in ſome ſecret place,
And ſeldome peepeth forth his head,
Vntill day-light be fully fled;
When in the maids or Good-wives hand,
The gallant firſt had grace to ſtand:
Whence to a hole they him apply,
Where he will both live and dye.

Reſolution.

A Candle.

Riddle 22.

One evening as cold as cold might be,

With

With froſt and hail, and pinching weather,
Companions about three times three,
Lay cloſe all in a pound together;
Yet one after other they took a heat,
And dyed that night all in a ſweat.

Reſolution.

A pound of Candles.

Riddle 23.

A man and no man, ſeeing and not ſeeing, in the light and not in the light, with a ſtone and no ſtone, ſtruck a Bird and no Bird, ſitting and not ſitting, upon a tree and no tree.

Reſolution.

Androgeus the Eunuch, being purblinde, in the twilight ſtruck a Bat with a pumice ſtone, ſitting upon a muſtard tree.

Hereafter follow certain Reaſonings, or Jeſts, to laugh out the end of a ſhort Diſcourſe.

Jeſt 1.

UPon a time at a Banquet certain friends meeting to be merry, to further their purpoſe, one began to broach this propoſition: What part of the body is the moſt worthy (To which one replyed) the eyes; another, the heart; a third, the brain: ſome one thing, ſome another. *Antonius* being bid to ſpeak, ſaid, The mouth, becauſe it

it is kiſt in ſalutation, he held to be the worthieſt: another held that to be the nobleſt part we ſit with, becauſe by that the honeſty and welfare of the whole body is preſerved; and again for a ſecond reaſon, becauſe that ever was accounted the moſt noble and worthy part or perſon which firſt ſits down, and that is the hindermoſt part; to which probability all ſeemed to conſent, and this laſt reſolution for that time carried it, untill a ſecond time meeting with *Antonius* upon a like occaſion, *Antonius* remembring the applauſe upon his garment held he had received, gratifies this opponent at his firſt fight with a crack from his neathermoſt parts, who thereupon ſeemed to be very angry. *Antonius* anſwered him, he had no reaſon for it, ſince he ſaluted him according to his own argument, with the moſt worthy part, and that which he had preferred before the mouth: and ſo with laughter on all ſides, the controverſie ended. And therefore though *Claudius Ceſar* made a Law, that eſcape ſhould be no leſſe of reputation, yet here it was taken the contrary, and held,

Non eſt urbanus cui retro ſibilat anus.

Jeſt 2.

There was a Gentleman upon a time, that from

from no great reaſon that he had, took occaſion to commend the cleereneſſe of his Beer, as another upon a time to Sir *Thomas Moore*, the well-reliſh of his Hop: to the firſt it was anſwered, that if it had been a little more cleare, one ſhould hardly have knowne it from water: to the other, if it hopped a little further it had hopped into the Thames.

Jeſt. 3.

A certaine King had a foole, that kept a note-booke of all the follies (at leaſt-wiſe thoſe which he thought follies) committed in or about the Court: Upon a time an *Æthiopian* Horſe-rider that profeſſed great skill in Horſe-fleſh, chanced to arive there, whoſe qualities being made known to the King, the King imployed him with three thouſand pounds to buy horſes in *Barbary*: which the Foole underſtanding, put down in his note-book: which when the King heard of, he ſeemed offended, and would know of his Lack-wit why he had noted that? becauſe (quoth he) I thinke he will come no more to you: But what (quoth the King) if he come againe? Then (quoth he) I will put you out, and put him in.

Jeſt 4.

Marcus Tullius Cicero, ſeeing his brother

Quintus

Quintus Cicero's Picture very largely drawn to the middle, he being a man of very little ſtature, told the Painter, his half brother was bigger then his whole.

To which purpoſe *Lentulus* ſaid, when he ſaw his little Nephew wear a great Sword, Who hath tyed my Kinſman to his Weapon?

A Fox ſitting in *Finsbury* fields, was looking to *Pauls* Steeple; a maid coming by with two Hens in her hand, asked the Fox what he thought on? quoth he, I think *Pauls* weather-cock hath more wit than all the men that are dead, for all that are dead, dyed for want of wind, and he hath placed his beak ſo high, that he is ever ſure of wind enough; and ſo he would have had her Hens to this Cock, to have made the wiſeſt brood in Chriſtendom.

A certain gybing companion walking *London* ſtreets, ſaw a Gentlewoman croſſe the way, whoſe gown proclaimed Antiquity by its many taſſels: he willing to try his wit upon the rudeneſſe of her garment, went with much reverence unto her, and taking up the forepart of her Gown, kiſt it: being demanded the reaſon, anſwered, 'Tis a honour Lady that I beſtow upon Antiquity; Alas, Sir, quoth ſhe, if it be ſo, I pray kiſſe my tail.

taile, for that is ten yeares older then my Gowne.

A Fryer upon a time being diſpoſed to tell myſteries, opened to the people, that the Soule of man was ſo little, that eleven thouſand might dance upon the naile of his thumbe; one marvelling much at that, quoth he, I pray you Maſter Fryer, where ſhall the Piper ſtand?

Jeſt 5.

A certaine Philoſopher knocking at a great mans doore, the Porter eſpying him but in meane attire, the doore would not be opened, which he perceiving, immediately goes back, and changing himſelfe into rich robes, repaires to the doore againe, and knockes, and was forthwith let in; who entring ever as he went along he kiſſed his Garments, and made obeyſance unto them; the reaſon being demanded by the Maſter thereof, he was thus anſwered, *Honorantem honoro*, I honour thoſe that honour me; for where poore vertue could not enter, rich robes made way.

Jeſt 6.

A certaine Player being ſick and lying upon his Death bed, the Prieſt came unto him, and exhorted him to make his Will, which he ſaid he would moſt willingly doe;

For,

For (quoth he) I have nothing but two Geldings to diſpoſe of, and I give them to the Knights and Barons of the Land.

And when the Prieſt asked him why he rather gave them not to the poore? he anſwered, I doe as fortune doth, and ſhe hath given all to the rich, and nothing to the poore, and therefore I will follow her in doing the like.

Jeſt 7.

A certaine ruſticall Clowne came to an Arch-Deacon, and told him he had married a Woman which was poore, but heretofore had been rich; asking his advice if he might not put her away and marry a richer, who anſwered, he might not: Why Sir (qd. he) you have got a divorce from your poore Benefice, and taken a richer.

Jeſt 8.

A poore old Woman being ſicke and weake, bequeathed after her death unto the Prieſt her Hen, becauſe ſhe had nothing more. Now the Prieſt came and tooke her away, ſhe yet living: quoth the Woman, now I perceive that our Prieſt is worſe than the Devill, for I have oftentimes bid the Devill take her, and the Fox take her, and yet they ſpared her me; but once the Prieſt, and ſhe is gone.

Jeſt 9.

Jeſt 9.

A great Lady meeting a ſimple Gentleman, demanded of him when his Wife ſhould be brought to bed? quoth he, even when it ſhall pleaſe your Ladiſhip,

Jeſt 10.

A certain, boyſterous Ruſtick, yet prompt and conceited, travelling on the way with a long Pike-ſtaffe on his neck, was ſuddenly and furiouſly aſſaulted by a great Maſtiffe, which came upon him with open mouth and violence, as if he would at once devour him; who preſently to withſtand the danger, by reſcue of himſelf, runs the pike and ſharp end thereof, into his throat, whereupon he preſently died; which the owner thereof ſeeing, comes earneſtly to him, and between threatning and chiding, asked him why he ſtruck him not rather with the blunt end of the ſtaffe? Why Sir, quoth he, becauſe your Dog run not at me with his tail.

Jeſt 11.

A Witch condemned to be burned, and at the ſtake, eſpied her ſon, to whom ſhe called very earneſtly for drink, which he denying to give, ſhe the more earneſtly craved, telling him ſhe was exceeding dry. O quoth he, no matter mother, you will burn the better.

Ieſt 12.

A certain vain-glorious Souldier bragged in all places that he came, of nine Kings that he had of his kindred, and going about to name them, could name but ſix: a Player ſtanding by, told him he knew the reſt; the three Kings of *Colein*.

Ieſt 13.

A certain Aſtronomer had divined of King *Henry* the ſeventh of *England*, that he ſhould dye in ſuch a year; the King hearing of it, ſent for him, and queſtioned if he were an Aſtronomer; who told him that he did profeſſe that art: The King asked him if he could fore-tell where he ſhould be in the Eaſter holydays? he anſwered he could not: then quoth the King, thou ſhalt ſee me divine more certainly, for I tell thee thou ſhalt be in priſon, whither he ſent him during that time, and ſhortly after releaſed him, bidding him with all releaſe his errour; for his deſtiny hung on no ſtar within the Element of his reach or capacity.

Jeſt 14.

One asked a proſtitute Lady of *Florence*, how her children ſo likely reſembled her Husband, ſhe ſo uſually commercing with others? ſhe anſwered, I ſuffer no other to boord my ſhip before her carriage be full.

Jeſt 15.

Jeſt 15.

One asked a Painter, why ſeeing he could draw ſuch excellent proportions he begot ſuch deformed children? who anſwered, *In tenebris quidem fingo, ſed in die pingo*; I make the one in the light, and the other in the night.

Jeſt 16.

A certain conceited traveller being at a Banquet, there chanced a flye to fall into his cup, which he being to drink, took out for himſelf, and afterwards put it in again for his fellow: being demanded his reaſon, anſwered, that for his own part he affected them not, but it might be ſome other did.

There is extant to this jeſt an Epigram of Sir *Tho. Moors*, which I have here inſerted:

Out of his Glaſſe one took a flye,
In earneſt or in jeſt
I cannot tell, but having drunk,
Return'd it to the reſt:
And for he would offenceleſſe ſeem,
He ſhewed his reaſon too,
Although I love them not my ſelf,
It may be ſome here do.

Jeſt 17.

One asked a merry blinde man, in what place he loſt his eyes? who anſwered, from either ſide his noſe. So likewiſe *Diogenes*

being at dinner with a bald man, thus ſaid, Honeſt friend, I will not ſpeak to thy contumely, but commend the hairs that flow from ſo bad a head. But this was from *Diogenes* (ſaith the Traveller) otherwiſe theſe ſharp taunts are in no wiſe to be uſed at Table, for it is obſervable, that at meals theſe few precepts principally among ſome other, are to be regarded and kept. 1 To pick no quarrels. 2. To tell no long tales. 3. To tell no ſad news. 4. To talk of no State-matters, 5. To lay no wagers. 6. To make no compariſons. 7. To take no Tobacco. 8 To propound no difficult queſtions, &c. As when upon a time a Lawyer and a Divine met at dinner, the Lawyer propoſed this queſtion; when *Lazarus* had been four dayes in the grave, where was his ſoul in the mean-time? to that the Divine to quit his queſtion, asked him another; Who was to have his lands if he came again to claim them? But of this we conclude, a merry, affable, and pleaſant countenance, with conceited and witty jeſts, ſeaſoned with light and well reliſht diſcourſe, is fit Table-talk, and carriage to be uſed at ſuch times.

Jeſt 18.

It is reported of one *James de Caſtellon*, a Bononian,

Bononian, a man of excellent knowledge and learning, but exceeding little of ſtature, ſent an Embaſſadour to Pope *Boniface* the eight, inſomuch, that delivering his Embaſſage, the Pope imagining that he kneeled on his knees, made unto him long action with his hands, that he ſhould riſe up, untill one of his Cardinals gave him to underſtand that he was another *Zacheus*.

Jeſt 19.

A certain Fellon condemned, and at the place of Execution, began to diſpute with the Judge, by what conſcience he could hang him a poor thief, and no malefactour, who asked him by what conſcience he could take from another that was not his? And thus the controverſie began and continued, till at laſt the Hangman turnes him off, and ſo ends the ſtrife.

Jeſt 20.

A fellow poor and improvident compelled on a time to take up his lodging on the ground, which may be termed a field bed, where tumbling and toſſing all night long on his hard couch, he could not ſleep; in the morning riſing up, he caſt down his eye on the place where he lay, and eſpyed a feather: O quoth he, now I ſee the cauſe of my trouble, that all this night I could not

rest: I wonder, if one feather can trouble me so much, how do they do that lye upon thousands.

Jest 21.

A Bishop on a time examining one that sought to be admitted into the Ministery, asked him how many Sacraments there were? to which question he after a long pause answered, there were 9. Nine, quoth he, how prove you that? Why quoth he, there are 7 beyond Sea, and two in *England*: at which the B. laughing at his ignorance, yet grieved for his folly, sent him away as worthily frustrate of his expectation.

Jest 22.

One came to an Alderman to sollicite him in the behalf of a friend of his, to lend him 100 pound upon a Statute, who had been round about the world with Captain *Drake* in a ship; A hundred pound, quoth he? I will not lend 100 pence; for he that could endure to be pen'd up 3 yeares in one ship, in hunger, thirst, and misery, will not care to lye in *Ludgate* all his life.

Jest 23.

One asked a merry conceited fellow which was the best husband for a yong Popish wench to marry? quoth he, let her marry an old man, and so she shall be sure to keep

A CONCLVSION to this Book;

In way of Anſwer to him that demanded what was the perfect uſe of Books?

A. To encreaſe Knowledge, confirm Judgement, compare the times paſt with the preſent, and draw uſe out of both for the future; to bring forth the dead, ſpeaking and conferring their knowledge to the living, according as the Poet to this purpoſe wittily writeth:

O bleſſed Letters that combine in one
All ages paſt, and make one live with all;
By you we do conſer with who are gone,
And the dead living unto councell call, &c.

Books, the moſt ſweet, commendable and delectable houſhold-ſtuffe in the world, the moſt free and truſty reprovers; for, *Nullus amicus magis liber quã liber.* Thoſe dead yet living companions, thoſe regular obſequies, that ſpeak not but when they are deſired,

and no longer, then they are contentive. From their Treaſury, what continual Phyſick hath the world received to purge out the dulneſſe of natural capacity, and the very Image of death, as the Poet ſtiles it?

Nam ſine doctrina vita eſt quaſi mortis Imago.

Yet from this ſweet and excellent ſociety what a part of the world are exempted and live in darkneſſe? Therefore thou which enjoyeſt the uſe thereof, and art converſant in their Councels, be more in goodneſs as thou art in knowledge, and then this concluſion ſhall well befit thee, thy houſe, and thy houſhold-ſtuffe.

Concluſion.

Tum fœlix domus eſt, & tum numeroſa ſupellex,
Cùm pius eſt Dominus, & bene parta domus.

Engliſhed.

Happy the houſe, the goods whereof excel,
When th'owner's godly, and thoſe gotten well.

FINIS.

1506/41

THE COUNTRY-MANS COUNSELLOUR.

OR,

A neceſſary addition to this yearly Oracle, or Prognoſtication.

Calculated by Art, as a Tutor for their help, that otherwiſe buy more than they underſtand.

Beginning with the year of our Lord God, 1636. And ſo continuing forward, as the benefit and uſe ſhall encourage.

With many other neceſſary Rules and Obſervations, of much profit and uſe, being known.

By E. P. *Philomathemat.*

LONDON,
Printed by *E. T.* and are to be ſold by *Andrew Crook*, 1654.

TO THE BVYERS yearly of Almanacks and Prognoſtications,

Præfatio ſive Admonitio pia & utilis.

THou, whoſe ſhort ſpan of life, as plainly appeares,
Hangs but on the waſte of ſome few yeares,
Which that Arithmetician, beſt of men,
Caſt but in his account threeſcore and ten,
How ſoon they will determine, dig thy grave,
Thou maiſt obſerve, thou ſeeſt what wings they have.
How with no ſound they wheel their time about,
Eating with ſilence, Lives and Leaſes out.
As here's a date but yeſterday renew'd,
Nor more it ſeems, yet doth a year conclude,
In which the Diary of little coſt
Is now run out, and that ſmall value loſt,
Wherewith 'twas purchas'd; if thou not extend
Thy thoughts to make it thus farre forth thy friend,

That

That every year thy Almanacke thou buyest,
Th' art one year nearer to the year thou dyest:
And from that meditation so prepares
Thy life, that death ne're seize thee unawares.
One year thus to another yeelding room,
Have fild up many a Sepulchre and Tomb,
Fretted out brasse with age, marble with rust,
Converted generations into dust.
From which collect, though ne're so young thou be,
This may be doomsdayes finall year with thee;
And from that motive such a method borrow,
As thou should'st live an age, or dye to morrow.

THere are three good things that attend on the habit of early rising:

It furnisheth us with { *Animi* / *Corporis* / *Fortunæ* } *bonis* that is, it makes us { Holy. / Healthy. / Wealthy. }

When the Country man is risen, let him first thank God for the deliverance past, and pray for a future blessing; then let him view and revisit his grounds; if he sees any thing amisse, let him write it down in a pair of Tallies that he shall always carry about: and when he comes home to dinner or supper, let

let him tell his chief ſervant, that immediately it may be amended: This action as it is healthy to his body, will by experience be found wealthy to his purſe.

A brief Chronology of the times wherein theſe famous men lived, and dyed.

	Anno mundi.
Ariſtotle	3641
Homer	3003
M. T. Cicero	3909
Virgil	3999
	Anno Domini.
S. Auguſtine	401
S. *Anſelm, Biſhop of* Cant.	1081
Agrippa the Magician	1551
S. *Bernard*	1131
S. *Chryſoſtome*	401
Eraſmus	1529
Martin Luther	1521
Melanchthon	1531
	Yeares.
Since London *and* Paris *were paved*	425
Since the building of London *Bridge*	444

Of

Of a Yeer, and what it is, and why it is moſt properly called *ANNUS*.

THe word *Annus*, which moſt properly ſignifieth a Circle or Compaſſe, is here termed for a yeer, which is properly that ſpace of time, that the Sun runs through the whole Signes and Zodiack, and the reaſon thereof is, for that as little Circles are called *annuli*, Rings, ſo the greater Circles of time are called *anni*, yeers, or circuits, becauſe they ever run round, and with continuall compaſſe environ all things within the verge of Age.

Q. *What are the parts of a yeer?*

A. It contains
- Moneth Solar 12
- Lunar 13. Weeks 52
- Dayes 365
- So many as there are veins in the body of man.
- Houres. 8766

The yeer Aſtronomical, or Julian yeer added thereto ſix houres, and ſix Minutes,

So the Rulers ſonne being healed at the ſeaventh hour, it was with us at one of the clock in the afternoon : and the ſixt hour when darkneſſe was upon the earth, at midday with us : the ninth hour when Chriſt yeelded up the Ghoſt , three a clock in the afternoon ; the Labourers that came at the 11. hour, came at five of the clock in the afternoon, or an hour before Sun-ſet.

Q. How divided they their night?

A. They divided their artificiall night likewiſe into four quarters, called by them the four watches of the night; for the firſt three hours was the firſt watch, during which time all the ſouldiers both young and old of any fortified Town or Garriſon, were wont to watch; the ſecond three houres, called the ſecond watch, was about midnight, at which time the young ſouldiers onely watched; and the third quarter of the night containing alſo three hours, was called the third watch, in that ſeaſon the ſouldiers of middle age did watch; and the laſt three houres, called the fourth watch, was about the break of day, in which the old ſouldiers onely watched.

The day is accounted with us for payments of money between Sunne and Sunne: but for inditements of murther, the day is accounted from midnight to midnight; and

ſo

ſo are faſting dayes. *Ut ſupra.*

Q. How in the more pure and ancient times, from the examples of the Apoſtles, were the dayes of the week named, ſince corrupted by the Heathens, and called after the names of ſeven Planets, or their gods.

A. One or the firſt from the Sabbath, two or the ſecond from the Sabbath, three or the third from the Sabbath, and ſo of the reſt.

Our yeerly Almanacks make mention (which many read, but few underſtand) of the *Golden number, Epact, Circle of the Sun, Roman Indiction*, and ſuch like; of which I deſire to know ſome reaſon or uſe.

And firſt of the Golden number, what it is, when it beginneth, and why it is ſo called.

THe Golden number is a number of 19. proceeding from one to nineteen, and ſo begins again at one; and is ſo called becauſe it was ſent in Golden Letters from *Alexandria* in *Ægypt* to *Rome*; and it is the number of nineteen; becauſe in nineteeen yeers the Moon doth make all her ſundry motions and changes, and returned again to the place where ſhe firſt began. To finde out the aforeſaid Number, adde one to the yeer of our Lord, whereof you require, and divide the ſame by nineteen, and the remainder

der ſhall be the Golden number. This Golden number was deviſed to finde out the Feaſt of Eaſter.

What is the Epact?

THe Epact is a number not exceeding 30, becauſe the Moon between change and change never paſſeth 30 dayes.

The Epact is thus found out; multiply the Golden Number of the yeer by 11. the Product whereof, if it be under 30. is the Epact; but if it be above 30, then divide the Product by 30 and the remainder ſhall be the Epact.

The knowledge of the Epact ſerveth to finde out the age of the Moon.

The Golden Number and Dominicall Letter, change the firſt of *January*, and the Epact the firſt of *March*. Eaſter day never falleth lower then the 22 of *March*, never higher then the 25 of Aprill.

Shrove-ſunday hath his range between the firſt of *February*, and the 7 of *March*; Whitſunday, between the 10 of *May*, and the 13 of *June*: And for a rule for Shrove-tide, the Tueſday after the ſecond change of the Moon after New-yeers day, is alwayes Shrove-tueſday.

What

What is the Equinoctiall, and wherefore is it ſo called?

THe Equinoctiall is a great Circle, which being in every part equally diſtant from the two Poles of the World, divideth the Sphere in the very middeſt thereof into equal parts, and therefore it is called of ſome the *Zone*, or girdle of the world.

Is is called the Equinoctial, becauſe when the Sun toucheth this Circle, which is but twice in the year, it maken the day and the night of an equall length throughout the world; which Equinoctial happeneth in the Spring and Autumn, about the 11. of *March*, and the 13. of *September*.

Q. *What are thoſe twelve Signs or Images placed before our Kalenders, about the Anatomy of mans body?*

A. Thoſe twelve Signs or Images are 12 Stars, every one of them containing many Stars, whoſe influences are very powerfull over humane bodies.

Q. *What makes the full Moon, and whence proceeds the Eclipſe?*

A. Her oppoſition againſt the Sunne makes her ful; but her Eclipſe or darkning is cauſed when the Sunne is oppoſite unto her diametrically, and the earth in the midſt between them both, which being thick and not

not tranſparent, caſting his ſhadow to that point which is oppoſite to the place of the Sun, will not ſuffer the Moon to receive any light from the Sun; without whoſe ſupply ſhe is always a dark body; for from it ſhe borroweth her light.

Of what ſubſtance be the Stars.

THe Stars be of the ſame ſubſtance that the heavens be wherin they are placed, differing only from them in thicknes, which dimenſion makes them more apt to receive and retain the light of the Sun, which thereby become viſible to ſight, for the Heavens themſelves being pure, thin, and tranſparent, and without colour, are not viſible as the Stars which ſhine as well in the day as in the night, although not perceived by reaſon of the Suns greater light.

Q. *What motion have the Stars?*

A. The ſelf-ſame motion that the heavens have wherein they are placed, which is as ſome, by the *Primum mobile*, or firſt mover turned by God himſelf, as every one of the reſt, by his proper intelligence: and whereas the 7 Planets or wandring Stars do change their places, now here, now there, that is not by their own proper motion, but by the motion of the Heaven, wherein they are placed; for a Star being of a round

ſha-

What is the Equinoctiall, and wherefore is it ſo called?

THe Equinoctiall is a great Circle, which being in every part equally diſtant from the two Poles of the World, divideth the Sphere in the very middeſt thereof into equal parts, and therefore it is called of ſome the *Zone*, or girdle of the world.

Is is called the Equinoctial, becauſe when the Sun toucheth this Circle, which is but twice in the year, it maken the day and the night of an equall length throughout the world; which Equinoctial happeneth in the Spring and Autumn, about the 11. of *March*, and the 13. of *September*.

Q. *What are thoſe twelve Signs or Images placed before our Kalenders, about the Anatomy of mans body?*

A. Thoſe twelve Signs or Images are 12 Stars, every one of them containing many Stars, whoſe influences are very powerfull over humane bodies.

Q. *What makes the full Moon, and whence proceeds the Eclipſe?*

A. Her oppoſition againſt the Sunne makes her ful; but her Eclipſe or darkning is cauſed when the Sunne is oppoſite unto her diametrically, and the earth in the midſt between them both, which being thick and not

not tranſparent, caſting his ſhadow to that point which is oppoſite to the place of the Sun, will not ſuffer the Moon to receive any light from the Sun; without whoſe ſupply ſhe is always a dark body; for from it ſhe borroweth her light.

Of what ſubſtance be the Stars.

THe Stars be of the ſame ſubſtance that the heavens be wherin they are placed, differing only from them in thicknes, which dimenſion makes them more apt to receive and retain the light of the Sun, which thereby become viſible to ſight, for the Heavens themſelves being pure, thin, and tranſparent, and without colour, are not viſible as the Stars which ſhine as well in the day as in the night, although not perceived by reaſon of the Suns greater light.

Q. *What motion have the Stars?*

A. The ſelf-ſame motion that the heavens have wherein they are placed, which is as ſome, by the *Primum mobile*, or firſt mover turned by God himſelf, as every one of the reſt, by his proper intelligence: and whereas the 7 Planets or wandring Stars do change their places, now here, now there, that is not by their own proper motion, but by the motion of the Heaven, wherein they are placed; for a Star being of a round ſhape,

ſhape, hath no members to walk from one place to another, but onely by the motion of the Heaven wherein they are fixed.

Q. *What compariſon is there in their greatneſſe between ſome Stars and the Earth.*

A. Though the far diſtance of them from the earth, makes their rayes approach our eye in a ſharp pointed Angle, whereby they ſeem to our ſight and judgement no broader then one hand-breadth; Yet is every fixed Star far greater in compaſſe then the whole earth. Every wandring Star likewiſe bigger then the ſame, *Venus* and *Mercury* excepted, and likewiſe *Luna*, which is but the 39 part of the earth.

Sol is bigger then the earth	166	*Times.*
Saturn	95	
Iupiter	91	
Mars	2	
Venus leſſer then the earth	32	
Mercury leaſt of all, and is contained of earth,	3144	

The nature of theſe 7. Planets or wandring Stars.

Saturn is cold and dry. *Jupiter* hot and moiſt. *Mars* extream hot and dry. *Sol* hot and ſomewhat dry. *Venus* temperately cold and moiſt. *Mercury* of a changeable nature, *Luna* cold and moiſt. And ſo likewiſe of the

the numberleſſe reſt of thoſe ſmaller, many have their portents and ſignifications, eſpecially of thoſe 1022. Stars that are more preciſely noted and known.

Of the ſeven Ages of mans life, with the predominancy of theſe 7 Planets or wandring Stars in every one of them.

The Aſtrologians have divided mans life according to the diviſion of the world, into ſeven ages; over every which Age, one of theſe Planets or Stars have their Regiments aſſigned.

1 The firſt Age is called Infancy, which beginneth with the firſt child-hood, and hath his continuance for the ſpace of ſeven yeers, over which *Luna* or the Moon reigneth, as may well appear by their moiſture agreeing with the influence of that Planet, Queen over ſeas, and floods, and children.

2. The ſecond Age is Child-hood, which goes onward ſeven yeers more, and continueth till the fourteenth yeer of their life, over which *Mercury* is aſſigned Patron, for then participating of their regents influence, children are inconſtant: yet of ſome comprehending capacity, ſomewhat inclinable to learn.

3 The third Age proceedeth forward 8 yeers, and is termed *Juventus*, youth, or

Stripling age, it wanders between 19 and 22, over which ſeaſon *Venus* is predominant; for then they are amorous, luſtfull, loathfull of childiſh follies, and inclinable to more dangerous vices.

4 The fourth Age beginneth at 22 and endeth at 34, containing 12. years. In the which ſtation the Epithite or Denomination, is a young man: over this age the Planet *Sol* is chief Regent, in which ſeaſon, reaſon and diſcretion (like the beams thereof) begin to ſpread forth; to enlighten the underſtanding, and to exhale and ſuck up the thick miſt of ignorance and folly, and then begins a man to know he is a man.

5 The fifth Age is called *Virilis*, or mans Age, and that proceeds where the other ends, and continueth forward ſixteen yeers, over which ſeaſon *Mars* is chief governour. Now is the time a man begins to be covetous, churliſh, cholerick, &c.

6. The ſixth Age runs forward 12 yeers more, and leaves him not till he hath numbred 62. This age is termed old age, though his toe touch but the heel thereof. Now over this *Iupiter* is predominant, and he enclineth to Juſtice, Moderation, and Religion, and all other actions of goodneſſe and piety.

7 The ſeventh and laſt Age, continueth forward

forward 18 yeers, it leaves a man at 80 in the claws of weakneſſe and infirmity: For age it ſelf, without ſickneſſe, which ſeldome lives at odds therewith, is an infirmity: to this decrepit age few creep to, by reaſon of the Planet *Saturn*, which is moſt melancholy and ſlow of all other, thereby his evil influence more inforcing a man to decline and droop, become froward, cold and melancholy, then otherwiſe he ſhould.

Likewiſe theſe four diviſions of Mans life are compared in their manner to the four Seaſons of the yeer.

1 His Infancy to the Spring, hot and moiſt.

2 His Youth to the Summer, hot and dry.

3 His Man-hood to Autumn, cold and moiſt.

4 *Senectus* or old age, to Winter, cold and dry.

Q. *Why did men live longer before the flood then ſince?*

A. Before the Deluge, the Planets were glorious in their natures, and ſent better influences into humane bodies. There were not ſo many Meteors, Comets, and Eclipſes ſeen, from which innumerable defects and diſeaſes do proceed. The earth was more fruitful, wholeſome, powerful in her Herbs,

Plants, and vegetables, their effects and virtue better known: which ever ſince the flood, that waſted away her fatneſſe, have loſt much of their operation, and now ſince with age more infeebled in theſe weak and ſickly ſeaſons of our times, of which one thus writeth to our purpoſe; (*ſee*

And now the Springs and Summers which we
Like ſons of women after fifty be.

Laſtly, they were more continent in their lives, more ſatisfied in their deſires, by which ſince gluttony and her new Cookery, have kild more then the Sword, Famine, or Peſtilence.

Their knowledge in all Arts was more enlarged, the influence of the Planets better known, and how they work upon humane bodies, as the ſame Author to the ſame purpoſe wittily followeth it.

Then if a ſlow pac'd ſtar had ſtoln away
From the obſervers marking, he might ſtay
Two or three hundred years to ſee't again,
And ſo make up his obſervation plain.

Q. *How may a man keep himſelf from ſickneſſe?*

A. By rectifying thoſe ſix non-naturall things whence all diſeaſes ſpring.

1. Dyet.
2. Retention and Evacuation.
3. Air

3. Aire.
4. Exerciſe.
5. Sleeping and waking.
6. Perturbations of minde.

And in dyet he ought to obſerve,

The { Subſtance. Quantity. Quality. Cuſtome. Time. Order.

Q. *How is the World divided?*

A. Into two eſſentiall parts of the Celeſtiall and Elementall part, of which the Celeſtial part containeth the 11 Heavens or Spheres, which are thus numbred.

The {
1 Is the Sphere of the *Moon*.
2 Of *Mercury*.
3 Of *Venus*.
4 Of the *Sun*.
5 Of *Mars*.
6 Of *Jupiter*.
7 Of *Saturn*.
8 Is the Sphere of the fixed Stars.
9 Is the Sphere of the ſecond moveable
10 Of the *Primum Mobile*, or firſt mover.
11 The *Empyreal* Heaven, where God and his Angels are ſaid to dwell.

The Elementall part doth contain the four Elements, *viz.*

1 The Element of Fire next to the Moon, and ſo downward.

2 The Element of the Air.

3 The Element of the Water.

4 And the loweſt of all, the Earth.

Q. *If there be ſo many ſeverall heavens, how comes it to paſſe, that all theſe to the eye ſeem but as one entire body?*

A. The reaſon hereof is, becauſe they are all ſo clear and tranſparent, that though they involve and cover one another, as the skin or ſcale of an Onion, yet being in their nature, more bright, pure, and ſubtle then either Cryſtall, or other moſt tranſparent Glaſſe, the ſight doth pierce through them all as one, and views them all as one, although they are ſeveral, and of exceeding great thickneſs.

Q. *Into how many Regions is the Air divided?*

A. The Air is divided into three Regions, by the naturall Philoſophers, both of ancient and modern times: that is to ſay, into the higheſt, loweſt, and middlemoſt Region: in the higheſt Region turned about by the Element of fire, are bred all Lightnings, Fire-drakes, Comets, Blazing-Stars, and ſuch like.

In

In the middle Region, all cold and watry impreſſions, as Froſt, Snow, Ice, Hail, &c.

In the loweſt Region ſomewhat more hot by reaſon of the beams of the Sun, reflecting from the earth, are bred all clouds, dewes, raine, and ſuch like.

A fourth obſervation thereof.

If the Sun ſhines on St. *Pauls* day, it betokeneth a happy and proſperous yeare.

If on Chandlemas day, a cold and hard ſucceeding winter, according to the verſe.

When on the Purification Sun hath ſhin'd
The greateſt part of winter comes behind.

Likewiſe it is obſerved, that if the Sunne ſhine on Eaſter day, it ſhines on Whitſunday likewiſe.

A brief diſcourſe of the Naturall cauſes of ſundry Meteors; as Snow, Hail, Rain, Winde, things well known in their effects, though darkly in their cauſes.

Happy his eſtate above the ſeat of Kings
That could but truly know the cauſe of things.

You muſt firſt underſtand, that all watry Meteors, as Raine, Snow, or ſuch like, are but a moyſt vapour drawn up by the vertue of the Sun, and the reſt of the Planets, into the middle Region of the Aire: where being

firſt congealed, are afterwards diſſolved, and fall upon the earth, as Haile, or Raine.

Of the Rain-bow, and the effects thereof.

If two Rain-bowes appeare at one time, they preſage Raine to enſue: but if one Rain-bow preſently after Raine, it betokeneth faire weather.

Danæus in his Phyſicks ſaith, the Rain-bow is made by reaſon of the Sun-beames beating upon a hollow cloud, their edge being ſo repelled and beaten back againſt the Sunne, and thus ariſeth variety of colours by the mixture of clouds, aire, and fiery light to other: but as he ſaith, it portendeth little alteration or change of weather.

Of the winde, What it is, what the motion and effect thereof, and from whence it proceedeth, though no man knoweth whence it cometh, nor whither it goeth, as teſtifieth the holy Writ.

Firſt, when you have to underſtand that *Ariſtotle* and the reſt of his ſect, doe define the Winde to an exhalation, hot and dry, ingendred in the bowels of the earth, where breaking his priſon and violently ruſhing hereout, it is carryed ſide-long upon the face hereof.

Q. *Why*

Q. Why is not the motion thereof right upward and downward, as well as alwayes ſide-long?

A. Becauſe that whileſt by his heate he ſtriveth to mount up, and carry his courſe through the three Regions of the Aire, the middle Region by his extreame doth alwayes beat it back: ſo that thereby together with the confluence of other exhalations riſing out of the earth, his motion is forced to be rather round then right: and the reaſon why he bloweth more ſharply one time then another, and in one place more then another, and ſometimes not at all, is that fumes that ariſe out of new exhalations, and out of Floods, Fennes, and Marſhes, may joyne with it to increaſe his force: the defect or dulneſſe whereof may either allay or increaſe it: as alſo the Globe or rotundity of the earth may be the cauſe of the blowing of it more in one place then in another: or Mountaines, Hills or woods, may hinder his force from blowing in all places equally: whereas upon the plain and broad Sea, it bloweth with an equall force: and as for the ſtilneſſe or ceaſing thereof, it cometh to paſſe divers wayes, either by froſt cloſing or congealing up the pores of the Earth, whence it ſhould iſſue: or by the heat of the

Sunne, drying up fumes and vapours that ſhould increaſe it, and whereof it is engendred.

The nature of the four Principall Winds, and their effects.

1 *Subſolanus*, or the Eaſt-wind, is hot and dry, temperate, ſweet, pure, ſubtle, and healthfull, and eſpecially in the morning, when the Sun riſeth, by whom he is made more pure and ſubtle, cauſing no infection to mans body, but expelling it.

2 *Zephirus*, or the weſt-wind, is temperate, hot and moyſt, and wholeſome eſpecially in the evening; it diſſolveth froſt, ice, and ſnow, and maketh flowers and graſſe to ſpring, and ſome write that it produceth thunder.

3 *Septentrio*, or the North-winter, is for the moſt part cold and dry, repelling moiſture and raine: And though it cauſe cold and numneſſe, ſo nipping the fruits of the Earth, and many times the forward buds of the Spring, yet it driveth away infections and noyſome aires, and ſo is a means to preſerve health.

4 *Auſter* or *Notus*, the South-wind, is hot and moyſt, breeding thick clouds and ſickneſſe.

Natural

Naturall cauſes of Earthquakes.

PLenty of Windes got into the bowels holes and cranies of the Earth, and violently ruſhing out, and the earth ſuddenly cloſing up againe, cauſeth the ſhaking or Earthquake, which is generally a fore-runner to Warre.

Of Thunder and Lightning.

VVHen an Exhalation hot and dry mixt with moyſture, is attracted into the middle Region, and there incloſed in the body of a cloud; now theſe two contraries thus included in one place together, fall at variance, and cannot be reconciled, but breake the priſon wherein they are pend: the violent out-ruſhing whereof maketh a noyſe, which we call Thunder, and the fire Lightning, being both born at one inſtant although the Lightning be the firſt perceived, in regard of the quickneſſe of the eye before the eare.

Of the ſtrange effects of Lightnings.

THat which is dry burneth not at all, that which is moyſt burneth not likewiſe, but blaſts and altereth the colour; but that which is cleer is of a ſtrange operation, for it

it draweth veſſels dry, without hurting the caske; melteth the Silver, without hurting the bag; breaketh the Bones, and hurteth not the skinne; killeth the Child in the wombe, without hurt to the mother.

It hurteth not the Lawrel-tree, entreth not above a yard into the earth; ſuch as are ſhadowed with the Skins of Seales, Sea-calves, and the Eagle, are ſafe, as *Pliny* ſtories it.

The ancient Egyptians, which were the firſt and beſt Aſtronomers, have obſerved certain years in a mans life to be very dangerous, and theſe they name Climacterical or Stary yeeres. Now a Climacterical yeere is every ſeventh yeere of a mans life; the reaſon is, becauſe then the courſe of the Planets returns to *Saturne*, who moſt commonly is an enemy to our good. And as the Moone, which is the neareſt and next Planet unto us, and ſwifteſt of courſe of all other, paſſeth almoſt every ſeventh day into the contrary Signe of the ſame quality from whence ſhee came forth, and ſo by that meanes bringeth in the Criticall dayes: ſo *Saturne* which is the Planet furtheſt from us, and ſloweſt of courſe, (for he reſteth in one ſigne ſo many yeares as the Moone doth dayes) bringeth in likewiſe the Climacterical years, and cauſeth ſundry mutations

to

to follow; hence it is, that in the ſeventh yeare Children doe caſt and renew their teeth.

Hereafter follow certain Clymacterical and dangerous yeares of a mans life.

THe 49 yeare compoſed of ſeven times ſeven, dangerous; 56 year to men, eſpecially borne in the night; 63 yeare to thoſe born in the day-time, by reaſon of the drynes of *Mercury* and *Venus*.

Whereunto *Octavius* the Emperor ſeems to conſent, where to this effect he writeth to his nephew, to rejoyce with him having paſſed over that deadly yeare and enemy to old age, 63, in which number the 7 and 9 doe concurre, as *Hoffman* to that purpoſe more largely in his Book *De diebus & annis criticis* reciteth.

The Criticall dayes of a mans life being collected throughout every moneth, are obſerved theſe following.

1. and 7. of *January*.
1. and 4. of *February*.
1. and 4. of *March*.
1. and 10. of *Aprill*.
3. and 7. of *May*.

19. and

10. and 15. of *June*.
10. and 13. of *July*.
1. and 2. of *August*.
3. and 13. of *September*.
3. and 10. of *October*.
3. and 5. of *November*.
7. and 10. of *December*.

There are likewiſe in the yeer moſt eſpecially to be obſerved three dangerous Mundayes to begin any buſineſſe, fall ſicke, or undertake any journey.

Firſt Munday in April, on which day *Cain* was born, and his brother *Abel* ſlain.

Second Munday in Auguſt, which day *Sodom* and *Gomorrah* were deſtroyed.

31 of December, which day *Judas* was borne that betrayed Chriſt.

Of the four humors in mans body, and how they reigne in their courſes, and firſt what a humour is.

A Humour is a diſtillation of a moiſt and running body, into which by the Limbecke of the Liver, the meats are converted, and diffuſed through the veines and allies of the ſame, for the better nouriſhment thereof: and are thus, according to *Lemnius*, deſcribed in his Booke, *De quatuor Complexionibus*.

1. *Sanguine humour.*

The bloud of Sanguine humour, is moyſt and ruddy, and hot; the principall ſeat or ciſterne thereof is the Liver, or Anwell-head that watreth the whole city or body of man, out of which iſſue forth the vitall ſpirits, like unto ſmall and gentle windes that ariſe out of rivers and fountaines.

2. *Phlegmaticke.*

The Phlegmatick humour, is of colour white and blackiſh, and like unto drops of fat: this fat is chiefly in the kidneyes, which ſeperate to themſelves the water from the bloud, driving the bloud into the veins, and expelling the water into the urine.

3. *Choler.*

It is hot and fiery, and to the taſt bitter, like unto Herbegrace or Rue; and it ſerveth not onely to cleanſe the guts from filth, but alſo to callifie the Liver, and to preſerve the bloud from putrefaction.

4. *Melancholy.*

The Melancholy humour is blacke and earthly, reſembling the lees of bloud, and hath his ſeate in the Spleen, of which one thus writeth:

The

The Sanguine causeth cheerfullnesse,
The Melancholy despaire,
The Cholericke is churlish,
The Phlegmaticke is faire.

Every one of these humours reigns sixe houres; Blood is predominant from nine of the clock at night, till 3 of the morning: Choler, from 3 of the clock in the morning till 9 of the same day; Melancholy, from 9 till 3 in the after-noon; and Phlegme from 3 in the after-noon till 9 at night.

Also Blood hath his dominion in the Spring, Choler in the Summer, Melancholy in Autume, and Phlegme in Winter, as *Lemnius* thus further in his said book testifieth. From all which diversity and severall dispositions ariseth the diversity of fantasies and dreames.

Q. *How are those instanced?*

A. Thus, because according to the opinion of Authors the complexion over-laid with humors, is the cause of dreams and all diversity therein: for the Cholericke over-laid with Choler, dreams of fury, anger, stabbing, and matters of wrath: the Sanguine of beautifull women, gardens, fresh colours, and the like: the Phlegmatick of seas, rivers, drowning: the Melancholy of dark places, graves, cells, and headlong precipitations.

Q. *What*

Q. *What credit or certainty is there to be attributed to dreames, and which are held the moſt portentous and ſignificant?*

A. Theſe, as they are obſerved by experience, and ſet down by Authors: to dreame of Eagles flying over our heads, to dream of Marriages, dancing and banqueting, foretels ſome of our kins folkes are departed: to dream of Silver, if thou haſt it given to thy ſelf, ſorrow: of Gold, good fortune: to loſe an axal-tooth or an eye, the death of ſome friend: to dreame of bloodie teeth the death of the dreamer: to weep in ſleep, joy: to ſee ones face in the water, or to ſee the dead, long life, to handle lead, to ſee a Hare, death: to dream of chickens and birds, ill luck, &c.

Hereunto are annexed certain Verſes deſcribing the perſon and quality of that Childe of chaſe, or Lady Pecunia: *written long ſince by that Gentleman of quality,* I. T. *and as ſomething pertinent to our purpoſe hereinto inſerted.*

SHe is a Lady of ſuch matchleſſe carriage
Wedded to none, though ſought of all in marriage.
She may be kiſt, yet neither waſht nor clipt,
And if you wooe not wary, ſoon o're ſlipt.

She

She may belong, and yet be honeſt too,
To many Merchants, ſpite they all can do,
Who e're atchieves her, ſpeak her n're ſo fair,
She'l not ſtay long before ſhe take the aire,
She'l ſtay with no poor man, her ſtate's ſo great,
A rich man may her for a time intreat.
She goes in cloth of ſilver, cloth of gold,
Of ſeverall worths and values manifold.
But when ſhe goes in golden robes beſt dight,
Then ſhe's ſuſpected for to be moſt light.
She needs no phyſicke to recover health,
For ſhe's ſtill currant, and as rich in wealth:
Some Iriſh Lady born, we may ſuppoſe,
Becauſe ſhe runs ſo faſt, and never goes.
If ſhe be wrong'd in name, and ill abide it.
Of all men, Iuſtice touchſtone muſt decide it.
He that thus does, and all doe thus to gain her,
Being ſo atchiev'd, ſhe is but ſlippery hold,
And will be gone unleſſe by force you ſtrain her,
Changing her humour to another mold,
By pence & half-pence, and ſuch little crums
Which of themſelves ſo ſlightly men doe prize,
In time are eaten up thoſe larger ſummes,
That did not by ſuch petty parcels riſe:

Like

Like little drops, that of themſelves not fear'd,
Yet do in time together ſo much ſlip,
That where no danger at the firſt appeard,
It after comes to bear or drown a ſhip.
Thy pence a day that may be ſav'd from waſt,
When thou doſt ſee in one yeer there amount,
Will be by this preſentment held more faſt,
And weigh'd as thrift perſwades, is more account;
Which unſuſpected thief, that all may know it,
I'le waſt but few lines more before I ſhew it.

A brief Repreſentation of idle or extraordinary expences, with their amounts too in the yeer, fit to be regarded of all thoſe that out of a wary diſpoſition intend to thrive.

The Induction.

HE that makes conſcience of a veniall ſin,
Into a mortall ſeldome falleth in.
He that not ſlightly paſſeth or'e one day,
Throws not in thriftleſſe uſes yeers away,
He that makes conſcience for to ſpeak the truth,

Seldome

Seldome forſwears himſelf in age or youth,
Even ſo, he that a penny gripeth faſt,
Seldome throws pounds or crowns away in waſte.
As contrary, he that o're looks thoſe ſmall
And petty moieties, eaſily ſinks in all:
A penny is a ſmall regardleſſe ſum,
Yet may it in ſome time to ſomething come.
Therefore obſerve this table, thou ſhalt know,
How great thoſe littles in ſmall time do grow,
And how with eaſie ſteps they do decay;
Thoſe that ne're reckon pence they waſte this way.

By the day	By the Week.
A Farthing	1 d. ob. q.
A half-penny	3 d. ob.
A penny	7d.
2 *pence*	14d.
3 *pence*	21d.
4 *pence*	2s. 4 d.
5 *pence*	2s. 11 d.
6 *pence*	3s 6d.

By the Moneth.	By the Yeer.
7d.	7s. 8d. q.
14d.	15s. 2d. ob.
2s. 4d.	30s. 5d.
4s, 8d.	3l. 10d.
7s.	4l. 11s. 3d.
9s. 4d.	6l. 2s. 6d.
11s. 8d.	7l. 12s. 1d.
14s.	9l. 2s. 6d.

All which ſaid ſeveral Rates may be thus more eaſily ſummoned up, after the manner of Exchequer reckoning, as followeth.

A penny a day is by the yeer, one pound, one half pound, one groat, one penny.

Two pence a day by the yeer, two pound two half pounds, two groats, two pence.

Three pence a day, is by the yeer, three pound, three half pounds, three groats, three pence.

Four pence a day, is by the yeer, four pound, four half pound, four groats, four pence.

And ſo forward of the reſt, being a certain and general rule to calculate what ſum or quantity you pleaſe.

The mouth of Uſury being opened, yet her fangs not pulled out, (as ſome *Jewes* were in King *Johns* time in *England*,) but her teeth diſcovered, that the borrower may beware: To which effect is ſhewed, how much divers principall ſums, with intereſt, and intereſt upon intereſt, amount to in ſeveral yeers, after 10 in the 100, and 8 in the 100.

Yeer

Yeer.	1l. l.	s.	d.	ob.	q	2l. l.	s.	d.	ob.	q	3l. l.	s.	d.	ob.	q.
1	1	2	0	0	0	2	4	0	0	0	3	0	0	0	0
2	1	4	2	0	3	2	8	4	1	1	3	12	7	0	1
3	1	0	7	0	3	2	13	2	1	3	3	19	10	0	2
4	1	9	3	0	3	2	18	6	1	2	4	7	10	0	1
7	1	18	11	1	1	7	17	11	0	2	5	16	11	0	0
14	3	15	11	0	3	1	11	11	0	2	11	7	10	0	1
21	7	8	0	0	0	0	100	0	0		22	4	0	0	2

Yeer.	10l. l.	s.	d.	ob.	q	20l. l.	s.	d.	ob.	q	40l. l.	s.	d.	ob.	q
1	11	0	0	0	0	22	0	0	0	0	46	0	0	0	0
2	12	2	0	0	0	24	4	0	0	2	48	8	0	0	0
3	13	6	2	0	3	26	12	4	1	2	53	4	9	1	0
4	14	12	9	1	2	29	5	7	1	0	58	11	3	1	10
7	19	9	8	1	3	33	19	5	1	2	77	18	11	1	1
14	37	9	6	0	1	75	19	0	0	0	141	18	0	0	0
21	74	0	0	1	0	148	0	1	0	1	195	0	9	0	3

Yeer.	50l. l.	s.	d.	ob.	q	100l. l.	s.	d.	ob.	q	200l. l.	s.	d.	ob.	q
1	15	0	0	0	0	1100	0	0	0		220	0	0	0	0
2	20	10	0	0	0	1210	0	0	0		243	0	0	0	0
3	66	11	0	0	0	1332	0	0	0		206	4	0	0	0
4	73	4	1	0	2	1468	2	0	3		291	16	5	1	2
7	97	8	8	1	0	1921	17	5	0	1	389	12	10	0	3
14	189	17	6	0	0	3791	5	0	0	0	752	10	0	0	0
21	270	0	3	0	0	3400	6	0	0		1480	1	0	0	0

By this Table you may eaſily perceive what the principall with intereſt, and intereſt upon intereſt, from many ſums amounts unto, and how in every 7 year (what ſum ſoever) the intereſt almoſt overtaketh the Prin-

Principal, and which for the eaſineſs thereof, needs no further explication.

Admiratio.

That money ſhould ingender thus & breed,
Is againſt nature, ſpringing from no ſeed;
Yet ſee this Uſury, that's ever running,
Inſenſibly devours a ſtate with cunning;
See how it eats, and yet no teeth you ſee,
It is a monſter ſure, what ſhould it be?
In ſeven yeers, a term of time but ſmall,
The Intereſt looks as big as Principal:
Aforward whelp like to his dam or mother,
And every yeer bites deeper ſtil then other;
Therefore who e're thou art that meanſt to thrive,
Forbear that jaw that ſwallows men alive.
So ſhalt thou live thy happy dayes to ſee,
And *fœnus* ſhall not to thee *funus* be.
And though this be the gulf that moſt men fear,
Yet th' other petty channel come not neer,
For 'tis all one, the effect ſo underſtood,
To drown i'th deepeſt ſea, or ſhallow'ſt flood
And therefore to this ruine if thou haſt thee,
Al's one, if firſt or laſt, or whether waſt thee,
And therefore if thou mean to live a ſhore,
Through *Scylla* and *Charibdis* ſail no more.

Certain

Certaine rules follow in this Table, to direct the borrower or lender the even broad way (becauſe ſome will be walking therein) that they ſlip not too much on either ſide: to the right hand of unlawfull gain, or the left hand of ignorant loſſe, ſhewing the juſt and reaſonable Intereſt of Money, after 8. in the 100. *per annum*.

	li.	s.	d.	pts.
1. yeelds		1	7	$\frac{1}{5}$
2.		3	2	$\frac{2}{5}$
3.		4	9	$\frac{3}{5}$
4.		6	4	$\frac{4}{5}$
5.		8	0	0
6.		9	7	$\frac{1}{5}$
7.		11	2	$\frac{2}{5}$
8.		12	9	$\frac{3}{5}$
9.		14	4	$\frac{4}{5}$
10.		16	0	0
20.	1	12	0	0
30.	2	8	0	0
40.	3	4	0	0
50.	4	0	0	0
60.	4	16	0	0
70.	5	12	0	0
80.	6	8	0	0
90.	7	4	0	0
100.	8	0	0	0

Certaine Rules and admonitions in way of Purchaſe or Sale, to direct the ignorant Seller or buyer, briefly ſhewing what any Leaſe, Annuity, or Purchaſe may be worth according to the moſt uſuall rates of theſe times, and what caveat and circumſpection every Purchaſer ought to have, that he may freely and commodiouſly enjoy what he purchaſeth.

To which purpoſe this inſerted Rule is very pertinent.

He that would purchaſe, and would gladly know
which way he might ſecurely put forth ſo;
For his more ſafety, let him not be nice
To ponder theſe few Rules for his advice.

FIrſt ſee the Land that thou intendſt to buy
Within the ſellers Title cleare doth lye:
And that no woman to it doth lay claime,
By Dowry, Joynture, or ſome other name
That may it cumber: know if bond or free
The Tenure ſtand, and that from each feoffee
Itbe releaſt, that the ſeller be ſo old,
That he may lawfull ſell, thou lawfull hold
What thou haſt bought, that it not morgag'd lye,
Nor yet intrailed on poſterity:

Then

Then whether it ſtand in ſtatute bound or no,
Be well adviſ'd what quit-rent out muſt go,
What cuſtome-ſervice hath bin done of old,
By thoſe that formerly the ſame did hold:
And if a wedded woman put to ſale,
Deale not with her unleſſe ſhee brings her male:
For ſhee doth under covert barne goe,
Although ſometimes, ſome traffique ſo (we know:)
And if it may in any wiſe be done;
Make thus with warrantize thy Charter run
To thee, thine Heirs, Executors, or Aſſignes,
For that beyond thy life ſecurely bindes:
So this fore-ſeen, thus done, may that prevent
That after makes raſh buyers to repent.
And yet when I have ſhew'd all Rules I can,
T'aſſure thee more, deale with an honeſt man.

When a man doth purchaſe Land, either in Fee-ſimple or by Leaſe, eſpecially theſe with ſome other obſervations, are to be inquired and looked into; for there is none ſo confident, or ſo ignorantly ſimple, but in a leſſer matter, if he buy but a horſe, will obſerve his pace, his ſhape, his ſoundneſſe, and whether he be in the right of the ſeller, and therefore in this matter of ſo great impor-

tance, how much more curious and ſcrupulous ought a man to be? And yet have I known ſome purchaſe, and ſome ſell, with as much raſhneſſe and unadviſe, as they that cut wood over head, the chips falling into their eyes, that they ſee not what they doe; ignorant themſelves, and yet in fooliſh thriftines, will ſpare to bee informed by the learned: Then firſt conſider the Title, the Tenure, the drawing of the Evidences, the yearly value, the quantity, quality, and nature of the place, the convenience, and beſt improoſe of the ſame: if it be a houſe and land in the Country, obſerve the Fences, Hedges, and Ditches, and the meanes to preſerve them: what convenient water, the houſing, how commodious, how in repaire; if otherwiſe, the ſuppoſed charge to doe them; the ſituation, the Aire, the wayes fair or troubleſome, what Wood, what Commons belong thereunto, what commodities it chiefly yeeldeth, and where they may bee beſt vented, houſhold neceſſities how neare or farre off to be had, and the like, but eſpecially the Title and Tenure; for ſome cuſtomes in both are very troubleſome, chargeable, and ſerviceable, as the Tenure *in Capite*, where the Sons and Daughters being heirs to ſome perſon that held his Land either of the King in

in chief, or of ſome inferiour perſon by Knights ſervice, whoſe heire-male being under the age of 21 yeeres, and the female within the age of 14 yeeres, the Lord or ſome one neareſt to the King, and furtheſt from the land, ſhall have the Ward or cuſtody of the body, or of the lands ſo holden of him to his owne uſe, untill they come to theſe ages, without making account to the heire, when he or ſhe comes to age, as Law-bookes will tell you, and the reaſon that the Lord ſhall have the Land to his owne uſe; and not the profits redound to the uſe of the Ward in his minority, is for this reaſon which was the originall and commencement thereof; for you muſt note, that he whoſe ſon or daughter is thus to be guarded, and his Land to be diſpoſed by the Lord, was in his life-time bound by the tenure of his land to doe manly and actuall ſervice in perſon in time of warre, to keep a Caſtle with ſome kind of warlike weapon in time of warre or peace, and theſe kinds of Capitall ſervices were called either Tenures *in Capite*, as holden of the King, who is the chief, *Eſcuage* uncertaine, *Grand Serieantier*, or ſome other like ſervice, and was called *Servitium militare*, ſervice of a Souldier, now called Knights ſervice; for the

title of Knight-hood came firſt by Military ſervice, and *miles* ſignifying a ſouldier, ſignifieth alſo a Knight, though every Knight be not now a Souldier by profeſſion, yet every approved Souldier is a Knight by imputation; for he that holdeth by theſe ſervices, though he be not a Knight, the ſervice is called a Knights ſervice; and theſe ſervices were not to be diſcontinued, for to that end were the Lands firſt given by the King, and other inferiour Lords of Mannors, that they may have the continuall ſervice of their Tennants; and therefore whenſoever the Tennant of ſuch a Tenure dyed, having none to ſupply the place of ſuch manly ſervice, the heire being under age, and not of power, the Lord was and is ſuppoſed to be bound for the defence of the Realme, to performe the ſervice by a perſon for whom hee muſt anſwer in the Heirs minority; and becauſe the charge was in former times great and dangerous, and the Land given onely for that cauſe, the lord was to keep the heire, and to ſee him trained up, and made fit for the ſame ſervice, and for his maintaining and ſupply of the ſervice, to have the uſe and profit of his Land untill he come to be able to performe himſelfe in perſon: and ſo much for that

that Tenure and the originall thereof, more ſervile and chargeable then any other; there are alſo divers others Tenures and Cuſtoms which are reſpectively to be looked into, for which there is one called Coppy-hold eſtate, which Tenure in ſome kind is baſe, and thoſe are Tenants that hold by the Vigent, the Will of the Lord; But Coppy-hold Lands were very ancient, before the Conqueſt in the *Saxons* time. Some Mannors and inheritances deſcend after the death of an Anceſtor, to the youngeſt as well as the eldeſt ſonne, and the youngeſt ſonne ſhall inherit; as in *Burrough* Engliſh, if hee have not a ſonne, his youngeſt brother: as at *Edmunton* in *Middleſex*, In *Ottery*, St. *Mary* in *Devonſhire*, the land which is cuſtomary of inheritance, deſcends to the youngeſt ſon or youngeſt daughter.

In the ſame manner a man that holds that kind of Land in right of his wife, and ſhe die, the husband living, he ſhall enjoy the Land as long as he lives unmarried, though he have no iſſue by her.

The like Cuſtome is there in a Tenure called Five-acre-Land, and deſcends likewiſe to the youngeſt ſon or daughter.

In the ſame manner there is a Tenure called *Old Burton* Land, which deſcends to

the eldeſt Sonne or Daughter, and the Wife of ſuch a Tenement ſhall hold during her life, though ſhe marry, and the husband of a wife inheretrix of that Land, ſhall hold after the death of his Wife, as long as he is unmarried. The Cuſtome of ſome Mannors is, that if the Tenent dye ſiezed of five Acres or under, then the yongeſt Son ſhall inherit; but if above, then all the Sons ſhall inherit.

The Cuſtome of ſome Mannor is, that neither the Wife ſhall have Dowry, neither the husband hold by courteſie; and the Cuſtome of ſome other Mannor is, that ſhee ſhall have the third part of the rent, as at *Buſhy* in *Middleſex*, and no part of the Land in Dowry.

In ſome Mannors the Wife being a Virgin at the time of her marriage, ſhall have all the Coppy-hold for her franke banke whereof her Husband dyed ſeized, and many the like in divers other natures, as *Kylmerdon* in *Somerſetſhire*, the wife hath widowes eſtate, and if ſhe marry, ſhee loſeth the Land; but if ſhe be found incontinent, and come into the next Court, riding aſtride upon a Ram, and in open Court, ſay to the Lord or his Steward,

For mine Incontinence I take this taske,

Therefore

Therefore to have again my Land I aske.
By that ſhe ſaves what by incontinence ſhe had formerly loſt, and ſhall not forefeit her Land.

In the manner of *Celtingham* in *Gloceſterſhire*, is a Cuſtome, that a man cannot marry his daughter to any man, neither can a widow marry without the Lords licence; and if a man by his wife have never ſo many children and die, his widow may marry another man, and he ſhall carry away all the Land after the death of his wife from all the former children, and he may marry againe if he be a hundred yeares old with a Girle of but 13 or 14 yeares old, and ſhe ſhall carry away the Land from all the heirs. Some Mannors doe allow the Tenants of the ſame, to let the Land for three yeares, ſome for more without the Lords licence, when in ſome others to let the ſame for above a yeare is a forfeiture, and neither though he let it but for one yeare, may he let it out a ſecond, till he have kept it a yeare in his hands, except he hath licence. The Mannor of *Rayly* in *Eſſex* hath a Cuſtome Court kept yearly the Wedneſday next after St. *Michaels* day, where the Steward writes onely with a Coale, keeps his Court in the night without any light at all;

at a place called the Kings hill without the Towne, and many Mannors and men of great worth hold of the ſame, and do ſervice unto this ſtrange Court, where the Steward cals them with as lowd a voice as poſſibly he may, giving no notice when he goes to the Hill to keep the ſame Court, and yet he that attends not, is to be amerced.

And thus you ſee the diverſity of Cuſtoms, ſome in courſe of inheritance of Lands, ſome in way of womens doweries, ſome in matters of forfeitures, ſome in works, ſome in rent, ſome in fines, and the like: and therefore much warineſſe and circumſpection behooves a Purchaſer.

The end of all mens indeavour for earthly things, is but to nurſe the life with Honour and with wealth, to have all appliances for pleaſure, profit, and reſpect in waining age; theſe grounds in true underſtanding not ſo impulſive as they are made, and yet we ſee to what divers thoughts, conſultations, and reaches, they bend mens endeavours, to compaſſe the one, that they may inviron the other, and therefore with the tide of mens affections, I endeavour to ſwim a long in cutting out ſome little Channels of profit, with the ignorant, yet worldly-minded men, poking in a lower, yet harder kind of

taxe,

taxe, not for want of meanes, but for want of knowledge, in not understanding the valuation of Leases, Annuities, and Purchases, many times loseth that in a day by omitting a bargaine falling into his hands, which many moneths labor doth not countervail: and therefore by some directions to bring a little Torch-light to the pur-blind ignorant, I have endeavoured to set downe some Rules of furtherance in this kind. And therefore to that purpose first I demand, what kind of Purchases are most profitable, whether Fee-simple or leases; if of Leases, whether a Lease of 40. 50. or 100. yeares, or of 21. bt most profitable? To which I answer, this question is to be valued according to the lesser or greater summe or sums of money that the Purchaser hath to bestow: for if a Gentleman have 10000 pounds in his purse, or more, then as the nature of man is ambitious, thereby he hath hope in purchase in Fee-simple, to confirme an hereditary succession to his posteritie; and the meanest Free-holder will say, it is a great content for a man to dwell upon his owne, and to have certainty for his Heir, all which Fee-simples establish: yet withall you [illegible] thinke he is not so free, but he is subject unto many services whereunto some inferiour Te-

nures

ures are not, although moſt men think it ſo precious a thing to be a Free-holder; ſuch a quiet to a mans mind to ſettle himſelfe upon his own earth, to know his heir certaine.

Leaſes ſay they, are but of baſe account, the Leaſer many times having his Leaſe taken over his head: when free inheritance cannot bee ſhaken, and to purchaſe for life we know is but a ſlender hold at the beſt, and yet lately more uncertaine then ever, as hath been by the ſudden fall of many thouſands, experienced; of the brevity whereof theſe Verſes ſeem to complaine;

So ſhort's this life that every Peſant ſtrives,
In a torn houſe or field to have three lives,
What man is he that lives unto the age,
Fit to become Methuſalem *his Page?*

Now amongſt all theſe exceptions againſt Leaſes, and pleading for Free-hold inheritances, if any one ſhall aske me whether I thinke it more profitable to purchaſe Land in Fee-ſimple, or to buy a Leaſe, I anſwer, for ſmall portions of money, Leaſes; to this peradventure ſome will ſay, Why, a Leaſe is gone in the third part of a mans age, unleſſe it be for 40. 50, or 100 yeares? upon a Leaſe of ſuch length there were ſome ſtability: Notwithſtanding, I hold a Leaſe of 21. yeares to be more profitable, although to

ſome

ſome it may ſeem ſtrange; for put caſe you have 1000 pounds in your purſe, and you will purchaſe a Leaſe of 100 yeares, it will coſt you 13 yeares purchaſe at leaſt; ſo your 1000 pounds will buy about 80 pound *per annum*, which will not amount to the uſe of your money at the rate of tenne pound *per cent.* as I put the caſe by 20 pound *per annum*: but if you buy a Leaſe for 21 yeares, you may have it for 7 yeares purchaſe at the former rate of money, ſo will your 1000 pound buy a Leaſe worth 140 pound a year, exceeding the intereſt of your money, 40 pounds a year, and ſo in the greater you loſe 20 pounds a yeare, in the leſſer you gaine 40 pounds a yeare: then judge whether is better 100, or 21 yeares.

A Father dieth and leaveth his Sonne 20 Nobles a yeare cleare by Leaſe, the Leaſe 16 yeares to come, the Son would ſell the ſame for one entire ſumme of money, the *quare* is what this Leaſe is worth in ready money, and what he may demand for the ſame?

I anſwer, he may demand at the paſſage of money now, at leaſt 6 yeares purchaſe, which is 40 pound, that rate it will yeeld, and hardly more.

One hath a Leaſe of 10 pounds a yeare cleerly coming in, 21 yeares in the conti-

nuance,

nuance, the party desirous to sell the same, would know what summe of money he may justly demand? the answer is, it is worth 8 yeares purchase, 8 times 10 is 80 pound, the value thereof is to be demanded.

Another hath an inheritance of Fee-simple to the value of 25 pounds a yeer, and being desirous to sell the same, would know at the present rate of money now, what it would yeeld,

To this I answer, some 18 yeers purchase or there abouts, according to the situation and esteem, which is 450 pounds.

And thus are all Leases, Annuities, and Purchases to be valued, according to how many years purchase they will yeeld, which are sometimes more, and sometimes lesse, according to the rates of money.

Certaine admonitions to Country men.

HE is branded with the name of a slug-gard, that would not goe forth because the weather was cold, and a Lion was in his way.

But he shall be known by the cognizance of a fool, that forbeares his work or journey, because his Almanack saith it shall rain.

Sow not the seed of dissention, least thou reap the harvest of repentance; neither take up Law as thy instrument, or revenge upon every

every ſmall occaſion, leſt in the end thou be foiled with thy own weapon; for this know, that although every Terme have her ſeverall returnes, yet if thou be too converſant herein, thy purſe ſhall finde more goings out then returnings in.

Poore Country-men for the moſt part, it is your wiſedome to follow the direct rules of your Almanack, either for Phlebotomy, or other directions for the health of the body, for ſowing or ſetting of ſeeds or plants, for the cutting of the haire, for the gelding of your cattell, &c. Yet where the great Doctor both of health and wealth, of ſoul and body, ſhall give you rules by his Word, by his meſſengers, *Hoc fac & vives*, This do and you ſhall live; or as it was five thouſand years ſince and upward, ſpoken to our firſt Parents, *Hoc facite & moriemini*, do this and ye ſhal die: yet it will be more curious with the pur-blind world to follow your petty anniverſary Oracle, concerning many times their uncertaine directions, and but about traſh and trumpery, ſticks & ſhreds of but ſmall availance, then that matter of all primary importance, and for which, many thouſands now ſmart, that cannot come here to complaine.

For thy choice of good, and avoiding of evill:

evill dayes, for the ſpeed or hinderance of any buſineſſe thou takeſt in hand, I adviſe thee not to be greatly ſcrupulous therein, though ſome have been curious to obſerve them: for to the good all dayes are good, as to the evill all dayes are evill.

Concerning the cauſes of ſundry Meteors, you for the moſt part thinke that they have none more then the immediate hand of God: to which I anſwer;

The wind bloweth where it liſteth, and thou hearеſt the ſound thereof. The thunder roareth where it liſteth, God holdeth the waters in his fiſt, weigheth the hills and mountaines in a ballance, and faileth upon the wings of the wind. Yet thou that thinkeſt, and rightly thinkeſt, and ſo anſwereſt to him that demandeth: They come from God; yet withall know, they come not ſo immediately from him, that they have no ſecundary cauſes as his inſtruments whereof they proceed and are effected, as hath in this Treatiſe more largely been declared.

Here follows the Iles, Ports, and principall Rivers of England.

The ILES.

The Ile of Wight, Angleſey, Farney, Jerſey, Alderney, Man, Sheppy, Silley, Garnſey.

The

The five Ports. Dover, Rye, Winchelsey, Sandwich, Rumney.

To which also adde, Hastings *and* Hide.

Principall Rivers in England.

Thames.	Medway.	Ouse.
Humbar.	Weaver.	Tweed.
Dee.	Severne.	Avon.
Tine.	Trent.	Mercey

These Rivers through our Iland fairly glide,
As through the veins our red Sea keeps her tyde;
And both at last their various streams impart
One to the Sea, asth' other to the Heart:
And by the ebs and flows these Chanels give
As th' Ocean is increast, our bodies live.

The end of the Country-mans Counsellor.

A help

A help to preſerve health.

IT reſts in the power and election of him that is in health, to detaine himſelfe in that eſtate (be he not hindered by any extraordinary act of God) his care chiefly conſiſting in rectifying thoſe ſix non-naturall things ſo much rehearſed: for in every diſeaſe the cenſure is, *Peccavit circa res ſex non-naturales:* thoſe are the outward cauſes whence flow all inward obſtructions: My aime therefore ſhall be to give you ſome ſhort directions, which uſed, you ſhall healthfully apply your ſelf to imployments, and not moleſt your ſelf and the Phyſician.

The firſt is Aire.

1. It is moſt genuine to your complexion, if it be your own Country.

2. Let it be lightſome, cleer, pure, nor annoyed with dunghils, ſtinke, noyſome herbs, or coreworts.

3. Let your houſe be ſituate on the ſide of a hill, diſtant from low Mariſhes, with a pure ſpring adjoyning.

4. Let

4. Let your windows lie open to the North, South and East, that the Sun arising may clarifie the vapours of the cold moyst night.

5. If your Aire be wholesom, it will appeare by the light visage, quick wit, and lardy bodies of the Inhabitants.

6. Let your rooms in distempered weather be seasoned with sweet perfumes, such as Roses, Camphire, Violets, which are cold in operation: if it be cold in the predominant, use Muske, Amber, Cinamon, Citron, Orange, &c.

7. If the weather be misty, foggy, &c. open no windowes, nor take the Aire till the Sunne hath cleansed it.

The second is Diet.

In which observe these subsequent Rules:

1. Eat meats that are moist, and easie of digestion, and not apt to engender wind, as Capons, Hens, Veale, Chickens, Mutton, &c.

2. Avoid the frequent food of Bacon, Venison, Martimas-Beef, Kidneyes, Livers and Intrails of beasts, which breed raw humours in the stomacke, and fluxes.

3. Fat meat is most wholesome, but the fat of meat most fulsome, and soon does glut the stomacke.

4. Such

4. Such as is white of colour, generally, gives the beſt nouriſhment.

5, Such as are by nature moiſt ſucking, are more wholeſome in age, when dryneſſe ſomething qualifies their moiſture.

6. Seaſon meat with ſalt, but not above four or five dayes, and that according to the nature of the fleſh, the complexion of the eater, and the time of year.

7. All wild-fowl are more wholeſome then ſuch as are cop'd up tame, & ſo kept from air.

8, Exceſſe of food breeds ſickneſſe, *Eccle.* 30. 29. 'tis beſt therefore to feed ſparingly.

9. Clogge not your ſtomack with much variety, or with meats that are of a ſeverall digeſtion, as fiſh and fleſh at one meal.

10. Eat with an appetite, and not till you have an appetite to eat; for meat though wholeſome in its nature, turnes poiſon if not received with a ſtomack.

11. Provoke not your appetite by ſawces, but let it come of it ſelfe; for Phyſitians hold that the imperfection of a former concoction cannot be amended in the next.

12. Fall to your meat merrily, not *animo meditabundo*, or vexations in your mind.

13. Eat not over haſtily, but give your meat due preparation by a ſufficient chewing.

14. Be not over tedious at your meale in ſuperfluous

ſuperfluous varieties, for it dulls the appetite.

15 Make rather a large ſupper then a dinner; for the enſuing night with the length of time, wonderfully helpeth concoction.

16 Eat meats of liquid-moiſt ſubſtance at the entrance to your meale, it may eaſily digeſt; afterward meats of more hard digeſtion.

17 Give your ſelfe a warme fire whilſt you are at meat, if you are naturally cold.

18 Let the fire be made of dry ſweete wood; for ſuch as is green or wet, as alſo turves, coales, with their groſſe ſmoake ſtop the wind-pipes, and ſtifle the ſpirits, yea and dry up the naturall moiſture.

Concerning beer obſerve theſe rules.

1 Let it be made of fair fountaine water, if it may be ſuch as ariſeth from the Eaſt, being by it made pure and clarified.

2 Note that ſuch water as enjoyes leaſt motion, is alwayes worſt; however raine water is good, if ſuddenly uſed, but it will preſently putrefie.

3 Let not your beer be over ſtale: for then it will be too ſharp, and leane to ſowreneſſe, that enemy of life; yet ſome two moneths old, that dregs may be carried to the bottome, and that ſome ſharp acumen in it may purge choler.

4 Let

4. Let it be well boiled, yet not over-ſtrong or headdy: Every exceſſe is hurtfull.

5. If you are by nature moiſt, drinke not much at meales: if you are dry and cholericke, begin your meale with drink, and conclude it with the ſame, that it waſh the ſlime into the bottome of the ſtomack.

6. At beginning let your drink be more ſtrong, and ſo by degrees more qualified with water.

7. *Sæpe, parumque bibendum*; drinke often, but a little at a draught.

8. If you drinke Wines, let them be moderately taken, and well tempered: at meale the beſt Claret: in a morning White wine with Sugar and a Lemon.

Such as are meanly ſweet give the beſt nouriſhment; over-ſweet are more fulſome: and by reaſon of their heat and groſſe moyſture, ſoone cloy the ſtomack: beſides, they convert ſpeedily to yellow Choller, as alſo breed obſtruction in the Liver and Milt.

The third is Evacuation and Retention.

Which produce thouſands of diſcommodities, if not orderly reduced to their action.

Evacuations are of divers ſorts, the firſt is that of excrements, produced from corruption of meat and drink; which too long com-

compreſſed, caſt ſoule vapours upward, and poyſon the braine, &c.

There is another Evacuation by way of ſweat gently moved by exerciſe; which (as is after demonſtrated) is the beſt; but if by reaſon of infirmity a man cannot evacuate by Exerciſe, 'twere beſt uſe Artificiall bathhes of warme water, ſo his body be of a dry cholericke conſtitution, and he uſe it at a ſeaſonable time, ſome halfe an houre before bed: as alſo if his body be not ſubject to the defluxion of humours.

But a Phlegmaticke body were better uſe Hot-houſes or Stowes more frequently applyed in cold Countries.

But the beſt is the ſweet Evacuation by way of *Venus*, which abuſed, may be termed a ſinne; but moderately, and with fit perſons, is ſo farre from being a ſinne, that it is commendable, tending to the preſervation of mankind, as well by ejection of that which hinders the appetite to meat, dulls the ſenſes, (I meane overlong retain'd) and is the cauſe of nightly pollutions: as by production of children, in whoſe eſſence the world hath its being: but leaſt I ſhould enforce that to which man is too much inclined, let me demonſtrate thoſe horrible inconveniences which enſue its intemperate uſe: It weakens

kens the body, and makes it an Anatomy growne crooked ere half his age be ſum'd; for it extinguiſheth radicall moiſture ſo much, yea it dryes the body more then the loſſe of forty times ſo much bloud: Seed is the maine Columne or Pillar of our nature, and indeed ſuddenly (if caſt away) invites death.

In the uſe thereof let me arme you with theſe directions.

1 Vſe onely one, and her your wife; for variety hurts abundantly, beſides the breeding of diſeaſes.

2 Vſe her moderately, and force not nature, *tantum ut amatorius acceſſerit ardor*: neither provoke your body by force of laſcivious dyet, ſuch as are *Radices omnium generum bene condita, cruca, amygdala dulces, ſyrupi, ſucci, piſces optimé præparati, & quicquid medici impotentia rei venereæ laboranti præſcribunt*; which produce ſuch enormous effects, as he (of whom *Scenkius* reports) who, *Poſt potionem, uxorem & quatuor ancillas proximo cubiculo cubantes compreſſit. Babtiſta Porta* ſpeakes of certain herbs brought out of *India*, which not onely to thoſe that eat them, *ſed & genitale tangentibus tantum valeant, ut coire ſumme deſiderent?*

deſiderent; quoties velint, poſſint: alios duodecies profeciſſe, alios ad 10 vices perveniſſe refert: But what is the effect of this? only *Semen non bene coctum, immo ſanguis in loco ſeminis effertur*: and the veines are ſo abundantly exiccate, that he rather ſeemes an Anatomy then a man; worthily therefore are they cenſured, of whom *Ovid, Eleg. lib. 3. & 6.* who, *Quot itinera una nocte confeciſſent, tot cornas ludicro Deo puta priapo donarent, Cingemus tibi mentulam coronis, &c.*

3. Thoſe are worthily condemned who touch their wives, *Nulla menſtrui decurſus ratione habita nec obſervato interlunio; qui ſunt quarta luna concepti*, doe dote, ſhort liv'd, and are ſtill diſeaſed: The old Law puniſheth with death offenders in that kinde, *Levit.* 18. 20.

4 Meddle not with your wife after the eating of Garlik, Onions, &c. or if you are too much dejected with cares, dull, fearfull, &c. for, *Ex triſtibus triſtes naſcuntur*, ſuch will your children be, and ſo affected: Commonly therefore doe wiſemen beget fooles, as *Lemnius* argues, *Quoniam perſolvunt debitum languide & oſcitanter, unde fœtus à parentum generoſitate deſciſcit*: as alſo beccauſe the ſpirits of wiſe-men

are dissolved by their study, and carried from the heart into the braine.

5 The winter is far fitter for action then the hot summer: when the heat of the Sun has extracted the inward heat out of the body, it will be too destitute, if then evacuated: besides, the body in that sulphurours season will be over-chafed: but the Spring allowes the freest use, when nature is desirous to empty it selfe without the help of art: but of time the night is most fit before sleep, when the stomack is ready with its nutriment to supply the losse of seed, and the warmth provokes an easier digestion; as also because sleep ensuing may lenifie the lassitude invited by the violent action.

6 Let Students especially take heed of *Venus*, for *spiritus exhaurit animumque debilitat:* which indeed study it self weakens sufficiently; yea, if overmuch, above measure: but specially 'tis hurtfull to such as are in complection cold and dry: Melancholick men must chiefly avoid it, and all that are troubled with the Gout, Palsie, Epilepsie, unlesse lusty in bloud: *certe constat nimium semen esse causam morbi.*

The fourth is Exercise.

Which is attended by these ensuing commodities. 1 Hard-

1 Hardneſſe and ſtrength of members, whereby the body ſhall be leſſe grieved when it undergoes labour: he that is chill doth ſooneſt take cold, but the ſwarthy labourer is ſeldome moleſted with ſuch petulant diſeaſes.

2. It gets increaſe of naturall heat; by meanes whereof, the nutriment caſt into the ſtomack is more facilely digeſted, and ſome crudities left unconcocted.

3 It expells excrements by ſweat, which otherwiſe would breed ill humours.

4 It gaines more ſtength and violence to the breath, whereby the pores will be the better cheriſhed.

In your exerciſe obſerve theſe cautions.

1 Let it bee when your body is empty, the ſpace of two houres before you eat: chiefly leaſt after thoſe common frictions, in the morning, as waſhing, kembing, gargiſing, &c.

2 Chuſe for the place of your exerciſe the open Aire, not confined, if it be fair weather; that the pureneſſe thereof may expell all tumid ventoſities, and ill ſavours from your lungs.

3 Let it be moderate, by no meanes violent; rather *ad ruborem*, then *ad ſudorem*;

left it too much dry the body, and over-heat it: An old man should chuse to be rubb'd with a linnen cloath, a young man sport himselfe.

4 Try your body (but not with too much straining) whether you can avoid excrements before it, which will else prove noisome to your braine, &c.

5 If your mind be exercised sometimes, it is sufficient to avoid, &c. such as are the sports of Chesse, Tables, Cards; which with a kinde of alacrity prepares you fitter to receive your nutriment; but by no meanes use it presently after dinner, for then the force of consideration withdrawes the spirits from helping concoction, and by that leaves the meat undigested, and consequently vapours, and noisome to the head.

The fift is Sleep and Waking.

As the want of our sleep disturbs the minde, torments the body, and provokes crudities, so too much sleep engenders the Gout, Epilepsie; makes the braine giddy, causeth the Palsie, and offends all the spirits,

Somnus quies rerum; 'tis true, yea and most wholesome; for it helps not onely to concoct the meat, but also the humours engendred

gendred with it : Yet let him that is bleſt with that happineſſe of being able to ſleep, note

1 That if he be a Melancholick man, he ſleep not above ſeven or eight houres; if Sanguine, not ſo much; for it will over-moiſten his braine, and confound his memory.

2 Goe to bed about ſome two houres after ſupper, when as the meat is ſettled at the bottome of the ſtomack: and firſt lie on the right ſide, becauſe there the Liver reſts, under the ſtomacke, not moleſting but gently heating it: after the firſt ſleep turne to the left ſide, that the meat may deſcend: by all meanes lie not upon the backe; ſometimes to grubble upon the belly may be wholeſome.

3 Sleep not at noones, becauſe it over-moiſtens the braine, which received ſufficient in the laſt reproofe: but if neceſſity inforce, receive ſome ſhort nap ſitting, but not till an hour after meat; alſo let your ſhooes be looſed, which elſe beats back into the braine ſuch vapours as would vent at feet.

4 If you are by nature cold, correct the chilneſſe of your bed with the heat of a warming-pan; but if nature can ſuffer it, accuſtome your ſelfe to a cold bed, for a naturall

warmth is more genuine then an artificial.

5 Use not to lie waking without sleep, which onely ministers nutriment to urine and lust, fills imaginations, and invites melancholy.

6 So soon as you arise, spit out the viscous matter which the night hath congealed in your mouth; and shake down with a wild stretching, that ill part of nourishment, which lies unremoved in your stomack: Then wash your mouth with fountain, and rose-water, and vinegar mixt together; cleanse your eyes and hands, and kemb the hair of your head backwards strongly.

The sixth is perturbation of the mind.

Which avoided is the *Summum Bonum* of *Epicurus*; if the mind be quietly pacified, vain conceits drowned, fear and sorrow avoided, and mirth obtained, it is the *bene esse* of this World; and to be preferr'd before an Indy of wealth: *Omnia corporis mala ab animo procedunt*, saith *Plato*: by the souls supine negligence which swaies the body, all evills enter into it; yea, more diseases spring *à Perturbationibus quam Humoribus* (saith Saint *Austen*.) These are subdivided into Irascible and Concupiscible: as Envy, Pride, Malice, Sorrow, Fear, &c. of which

which ſome have written whole Tracts, as writeth the Jeſuit, *Burtons Melanch. Rehuſis*, *Bruell*, yea, and the body of *Ethicks*. The particularities I diſcuſſe to them; my brevity onely for avoidance ſhall arme you with theſe cautions:

1 Retaine a cleer conſcience both toward God and man; for he that is in it troubled, can never be at quiet in his ſoule.

——*Hic murus ahaneus eſto,*
Nil conſcire ſibi.——
Integer vitæ ſceleriſque purus,
Non eget Mauri jaculis.——

He needs not feare what man can do unto him, whereas a tainted man fears his own ſhadow; yea, *Noctem & vigiliam*, growes pale if he lie alone, leſt ſpirits for his ſinnes ſhould torment him.

2 If a man knowes what paſſion beſets him, let him avoid the place where it may be moved.

3 Let him impart his care to ſome ſpeciall friends, in whoſe honeſty he hath confidence, that without jealouſie he may credit his councell.

4 Let him avoid ſolitary Groves; and ſeeke to aſſociate with merry company; let him carowſe a cup of Sacke, according to that of the *Proverbs*, that he may forget his

ſorrow, and remember his miſery no more; The Poet well pleaſeth me,

Ebrietas ne ſit, aut tanta ſit ut tibi curas
Demat ——

5. Let him not be idle, but imployed in ſome exerciſe, either of the body or of the minde: let him addict himſelf to ſuch employment as his humour beſt pleaſeth, whether Muſick, Dancing, Singing, &c.

6. Let him confeſſe himſelf to ſome honeſt Divine, whoſe learning no doubt will divulge fit ſalves to cure his paſſions; but what they are, I leave to him as beſt acquainted with the Patients diſpoſition, and as a matter appendent to his profeſſion.

——*Ne me Criſpini ſcrinia Lippi*
Compilaſſe putes, verbum non amplius addam.

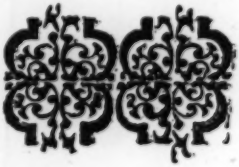
FINIS.

SPHINX
AND
OEDIPVS

Yet further propounding and dissolving of RIDDLES.

OR,

A Supplement, or new Supply of Additions, pertinent to this former *Miscellany*, or *Help to Discourse*.



LONDON,
Printed by *E. T.* and are to be sold by *Andrew Crook*, 1654.

SPHINX
AND
OEDIPVS

A Help to Discourse.

Question.

WHat man was he that wrote most and truest of that time, before which instant, there was neither Man, nor Time; Heaven, or Earth, or Scriptures?

A. *Moses*, that great Prophet, miraculously preserved in his birth from drowning; from the loss of his tongue by burning; blest in his life, to come neerest to see God, that saw the Land of *Canaan*, but not entred thereinto. This *Moses* by the revelation of God, which if what he foretold had not so directly succeeded, that which was passed had not so effectually been beleeved.

Q. *Who was he that had the most honourable buriall of all men?*

A. *Moses*, buried by the hand of GOD himself, becausse he would have his Sepulchre altogether unknown to man, lest with the

the admiration of so great a Prophet, the inclinable people should Idolatrously go a Pilgrimage to his Tomb; yet from thence shortly after translated to heaven, as it may appear, *Jude* 5. 9. There was a strife between St. *Michael* and the Divel about the body of *Moses*.

Q. *What Doctor of the world was that that out of the world, nay, out of himself, amongst Angels, learned that which he taught amongst men?*

A. Saint *Paul* when he was wrapt up into the third heavens.

Q. *Who is the swifteſt runner, and greedieſt devourer of all other?*

A. Death, for that rides with them that ride; goes a foot with them that go a foot; swims with them that swim; flies with them that flie; wars with them that war; eats up the eaters; and drinks up the drinkers.

Unto whose hand hath direful war subdu'd,
Without her slaughter, men, more multitude.
In *France*, in *Bohem*, *Ree*, *Palatinate*,
Then cold disease and sickness, had its seat,
In all their power upon the brittle life
Of humane frailty with her murdering knife.

Where

Where ſhe hath kept her holiday of mirth,
To ſee the unburied dead, bury the earth;
To ſee the murderous Cannons daſh down Towers,
And mow down towns of men, as Sithemen flowers;
Whilſt where a peaceful death our fate doth tend, (end;
And ghoſtly comforts to make ſweet our
With all theſe adjuncts when they come to try,
We cannot finde this trick of theirs to die.

Q. *Who are principally reputed amongſt others to be the moſt Catholike and Cardinall Doctors, and Columnes of the Church?*

A. S. *Hierome*, S. *Auſtin*, S. *Gregory* and S. *Ambroſe*: S. *Auſtin* famous for his Diſputations: S. *Gregory*, for his Morals: S. *Hierome* for his Tranſlations: S. *Ambroſe* for his writings upon the Sacraments.

Q. *Which of the Fathers wrote the moſt learned, and moſt profitable Books of all other, to the benefit of the Church of Chriſt?*

A. S. *Auguſtine*, both in divine and ſecular Writing the moſt learned of all the Doctors. He wrote ſo many Books as in ones life time can hardly be read and well digeſted, being a thouſand famous Tracts, ſo that one would thinke by his many Volumes

lumes that he did nothing but write; by his learned Works, he did nothing but study all his life long.

Q. *What Author of all other would you chiefly desire, the rest being taken away?*

A. This question was sometimes proposed to *Theod. Gaza*, who answered, *Plutarch*: Which though I cannot dis-approve his judgement for choice of so excellent an Author, so grave and learned in his parallels and Morals, and other his Works; yet so, as not to be preferred before the *Thesaurus Historiarum*, being the Catalogue and compendium of all Histories and worthy examples, wisedome and eloquence, deserving in some opinion, more preeminence then any other, excepting the holy Book, always to be excepted, & placed in the highest room.

Q. *Who next?*

A. *Seneca*, a bleeding Author of so great Antiquity, and high-aspiring excellency in heavenly Contemplation, which according to the greatnesse of his mind and learning, he plentifully in every place powres out to his Readers, who living in the first springing of the Church, imparted, and learned many things, to and of Christians. Make triall of this *Seneca*, *Plutarch*, *Plinius Junior*, and others, which lived in those times,

and

and conſider the elegant phraſes, and divine ſentences in their Books, *In Plutarch de tranquilitate animi*, and *de utilitate ex inimicis capienda*, and others, ſo ſquared by the rules of Chriſtianity, which *Plato*, *Ariſtotle*, and other more ancient Philoſophers before Chriſts time, are utterly exempted from any taſte: and therefore with S. *Hierome* we conclude him amongſt the Catalogue of Divine Writers.

Q. *What is the right end and method of compoſing and reading of Books?*

A. For compoſing of Books, men ſhould not compoſe Books, but treaſures of hidden worths and ſecret depth, not as now, where *ſcribimus indocti*, *&c.* but ſuch as ſhould be ſomething to all men; to young men ſobriety; to old men ſolace; to poor men, riches; to rich men ſufficiency; that they may be ſuch contents to their owners, as they were to him, who in the midſt of his Library ſaid, Here am I, even as it were encompaſſed with heaven it ſelf, in my Paradiſe of ſweeteſt content, having ſo many learned Counſellors ready to inſtruct mee night and day, that I am here ever leaſt alone, when I am alone, ever leaſt idle when I ſeem to be idle: inſomuch that with my continuall reading and meditating, my breſt is made the Library of Chriſt. And

And for reading, what doth it profit barely to ſpend time, to run over the ſayings and writings of learned men, which formally is but to touch the skin of words, unleſſe we chew, ſwallow down, and digeſt the very juyce and marrow, and make it a part of our ſelves in our knowledge, practice, and retention, in the fruit whereof we read of ſome ſo wonderfull capacious, as not to be paralleld. *Claudius* the Emperour, who retained in memory all *Homer*, *Saluſt*, *Demoſthenes*, *Avicen*, *Ariſtotles* Metaphyſicks; *Tully* and *Seneca*, who never heard any thing material, but imprinted it in memory. So *Scaliger* writes of himſelf, that he learned *Homer* in twelve dayes, all the Greek Poets in four moneths: for which ſome other jeſted at him ſaying, He made haſte to digeſt ſo many Chickens in ſo ſhort a ſpace.

Q. *What was the reaſon why* Socrates, *and ſome other Philoſophers committed nothing to writing?*

A. *Socrates* ſaid, his reaſon was, becauſe the Paper would be more worth then what he ſhould put thereon: another ſaid he would write nothing, (as ſome that wil not marry) becauſe he might the more freely enjoy other mens folly, as they other mens wives.

Of

Of the wonderfull ability, acts, arts, and gifts of ſome men.

It is written of S. *Hierome*, that at twelve years old he interpreted the whole Scriptures, and in his age had read and compoſed 1000 Books.

S. *Hierome* wrote ſo much, that one in his life-time can hardly read his works.

Julius Caſar could at one time read, write hear, and indite.

Johannes Baptiſta Porta writes of ſome ſo excellent, that they could indite to ten writers, ingrave ſeveral matters, faſter then they could pen.

There was one that compriſed all *Homers Iliads* in ſo ſmall a volume, that it could be put into a Nut-ſhell.

So there was an *Italian*, that wrote the Apoſtles Creed, and the beginning of Saint *Johns* Goſpel diſtinctly in the breadth of a penny, to the amazement of *Charles* the fift Emperour; and *Clement* the ſeventh, Pope.

Another pictured *Colonia Agrippina* in ſo ſmall a form, that a Fly covered the whole portraiture with her wing.

Another curious workman carved upon a Jewel the Chariot of *Phaeton*, four Horſes, their rains and feet; the leaſt thing apparant in that circle as their bodies.

Q. *What was the first Book that was printed with brasse Title and Letters?*

A. *M. T. C. de Officiis*, which Copy is this day reserved in the publike Library at *Frankeford*; Printing and Guns were found out much about one time, which since is hard to say, whether the one hath done more good or the other harme; for, as by the help of Printing wee have that done in one day, by one man, that without it, many could not do it in a year by writing: now having that by this meanes easily imprinted upon paper, which heretofore the ignorant ages wrote in the dust: after that, upon barkes of trees, upon stones, pencel'd upon Lawrell leaves, after that, in more nearnesse upon parchment, varying as diversly in the action, as the stuffe. And for the latter issue of the Fryers braine, I meane Guns, the one hath not made a quicker way to instruction then the other to destruction.

Q. *What is the heaviest burthen the earth beares?*

A. Some say the massie and ponderous mountaines of the earth, of which some are of wonderfull fruitfulnesse, admiration and height. *Olympus* a mountaine in *Macedonia* of that height, that it extends above the humid region of the Aire, above which, no bird

bird flies, or wind blowes. Many famous Mountaines are there in *Judea*; *Sion*, the moſt ſtrong, upon which the tower of *Hieruſalem* was built; *Thabor* the moſt pleaſant, in the middeſt of *Galilee*, wheron Chriſt ſeemed to be transfigured: *Hermon*, the moſt high which *Seon* King of the Amorites worſhipped; great *Lybanus*, famous for Cedars; *Carmel*, the moſt fruitfull habitation of *Elias*, neer which the 450 of *Baals* Prieſts were ſlaine; *Sina* the moſt holy, on which the voyce of God was heard, and the Law given; of ſome called *Horeb*: *Pelion* and *Oſſa* and ſome others, as *Pliny* reports, eight or nine Germane miles high: in *Europe*, the Alpes, and ſome other; yet none of theſe ſo burthenſome to the earth as a ſinner, neither are they as ſome would have them, the botches of the earth, but the goodly ornaments thereof, and much honoured by God; for upon mount *Moriah*, *Solomon* built the Temple: upon a mountain Paradiſe was ſituate: The Arke reſted upon the mountains of *Ararot*. *Lot* was commanded to eſcape to the mountaines: upon a Mount the Law was given: Chriſt is deſcribed by the Church, to come leaping upon the mountaines: he was tempted upon a mountaine: preached upon a Mountain: wrought miracles upon a Mountaine:

tain: ordained the twelve upon a Mountain: departed to the Mountaines, when by force they would have made him a King: conferred with the woman on a Mountaine, prayed on a Mountaine all night, was crucified on a Mount, appeared to his Diſciples upon a Mount, aſcended to heaven from a Mount; his foundation is the holy Mountaines; and thoſe that he will glorifie, ſhall reſt on his holy Mountaine.

Q. *What was he that in the confuſion of tongues, kept both his language and religion pure, and unchangeable?*

A. *Heber*, of whom it is very probable by the conſequence, that he had his name from his parents, by the inſpiration of the holy Ghoſt; for he, when all the reſt fell to Idolatry and relapſe, continued in the truth, and kept himſelfe free from the impiety of *Babylon*, and ambition of *Nimrod*: and hence it came to paſſe, that all his poſterity, even to Chriſt, continued in the Hebrew Church, and were called Hebrews: So *Abraham* being his follower, was called an Hebrew: not ſo much for his bloud, as for his Religion.

Q. *Who was he in the Scriptures, that had neither his beginning, father, mother, anceſtor, nor end deſcribed, or made known?*

A. *Melchiſedeck*, that King, and Prieſt,

Prieſt, a Type of the God-head, eternally exiſting: as of the Man-hood, unſpeakably conceived.

Q. *Why is Chriſt, as it is in the Canticles. called the Flower of the field, and not the Flower of the garden?*

A. Becauſe the ſweet ſavour of his grace is not included as in a garden, but open to all, as is the field.

Q. *What Trees were thoſe that brought forth their fruit at the inſtant of their firſt planting?*

A. The Trees which GOD made in the beginning of the world, which immediately brought forth their fruit, as God ſpake the Word.

Q. *What Trees are moſt laſting?*

A. Moſt Trees are very ſtrong and durable to withſtand the violence of wind and weather, the Oake increaſeth a hundred yeares, and decreaſeth longer: ſome Trees will laſt ſix hundred yeares, the Cedar and Box-tree are thought of everlaſting continuance: After whoſe example one thus moralizeth: As no fruit is to be expected from that tree that doth not firſt bring forth leaves and bloſſomes; ſo no honour can accrew that Age that in Youth doth not bud in diſcipline and labour.

Q. *What*

Q. What Woman was the most beautifull that ever was in the world?

A. *Eve*, because she was the immediate worke of Gods own hands, produced without any secondary causes.

Q. In what yeere, as it is conjectured, was Adam *created.*

A. About 33. in his best perfection; and some learned men are of opinion, that the blessed shall rise about that age.

Q. Who was he that was borne and never dyed?

A. *Elias.*

Q. What Trees were those that were Types of the Law and Gospel?

A. The Tree of knowledge of good and evill, and the tree of Life in the middest of Paradise, and both neer one to the other: for the Law, like the tree of Knowledge, sheweth the deformity of our sinne, but leaveth us to the difficulty of the cure; but the Gospel, like the tree of Life, healeth our infirmities, and with that good Samaritan, bindeth up our wounds, so that we are able to take up our bed and walk.

Q. What creatures shapes are those that the Divell never puts on?

A. The Dove and the Lambe; and for this reason, as it is conjectured by some, because

cauſe the true Lambe of God vouchſafed from the innocency of this creature to be ſo ſtiled; and in the forme of a Dove the holy Ghoſt appeared, the priviledge whereof is as a barre to reſtraine him from inveſting himſelfe in ſo harmleſſe ſhapes: and therefore hee preſents himſelf in Goats, and Dogs and Cats, and ſuch like, which more ſort with his diſpoſition, as by the confeſſion of divers Witches doth continually appeare. See the Book of the Araignment of Witches in *Lancaſhire*, *Lincolnſhire*, the Witch of *Edmunton*, to whom he appeared in the ſhape of a Dogge, and called his name *Dom*.

Q. *Which is the King among Serpents?*

A. The *Baſiliske*, a Vermine not above 12 fingers length, having a white ſpot on her head as the Enſigne of a *Diadem*: ſhe driveth away all other Serpents with her hiſſing, neither doth ſhe rowle up her ſelfe as others doe, but beares her body upright to the middeſt: ſhe kills fruits by her breathing upon them, burnes herbs, breakes ſtones.

Q. *What beaſt of all other the faireſt, in a moment was made the moſt deformed and loatheſome?*

A. The Serpent it ſelfe, which being

now

Q. *What Woman was the moſt beautifull that ever was in the world?*

A. *Eve*, becauſe ſhe was the immediate worke of Gods own hands, produced without any ſecondary cauſes.

Q. *In what yeere, as it is conjectured, was* Adam *created.*

A. About 33. in his beſt perfection; and ſome learned men are of opinion, that the bleſſed ſhall riſe about that age.

Q. *Who was he that was borne and never dyed?*

A. *Elias.*

Q. *What Trees were thoſe that were Types of the Law and Goſpel?*

A. The Tree of knowledge of good and evill, and the tree of Life in the middeſt of Paradiſe, and both neer one to the other: for the Law, like the tree of Knowledge, ſheweth the deformity of our ſinne, but leaveth us to the difficulty of the cure; but the Goſpel, like the tree of Life, healeth our infirmities, and with that good Samaritan, bindeth up our wounds, ſo that we are able to take up our bed and walk.

Q. *What creatures ſhapes are thoſe that the Divell never puts on?*

A. The Dove and the Lambe; and for this reaſon, as it is conjectured by ſome, becauſe

cauſe the true Lambe of God vouchſafed from the innocency of this creature to be ſo ſtiled; and in the forme of a Dove the holy Ghoſt appeared, the priviledge whereof is as a barre to reſtraine him from inveſting himſelfe in ſo harmleſſe ſhapes: and therefore hee preſents himſelf in Goats, and Dogs and Cats, and ſuch like, which more ſort with his diſpoſition, as by the confeſſion of divers Witches doth continually appeare. See the Book of the Araignment of Witches in *Lancaſhire*, *Lincolnſhire*, the Witch of *Edmunton*, to whom he appeared in the ſhape of a Dogge, and called his name *Dom*.

Q. *Which is the King among Serpents?*

A. The *Baſiliske*, a Vermine not above 12 fingers length, having a white ſpot on her head as the Enſigne of a *Diadem*: ſhe driveth away all other Serpents with her hiſſing, neither doth ſhe rowle up her ſelfe as others doe, but beares her body upright to the middeſt: ſhe kills fruits by her breathing upon them, burnes herbs, breakes ſtones.

Q. *What beaſt of all other the faireſt, in a moment was made the moſt deformed and loathſome?*

A. The Serpent it ſelfe, which being now

now ſo deteſtable, creeping upon her belly, and licking up the duſt of the ground as long as ſhe lives, was before the fall ſo amiable, ſo gentle, going upright, being fed with the ſweet fruits of herbs and leaves, ſweetly converſed with *Eve*, whereupon as Saint *Baſil* ſaith, ſhe was thought to bee the more fit inſtrument for the Divell to work by, a ſuddaine and fearfull change for the ſerpent, but a worſe for the Divell, who before his fall being ſo glorious a creature, turned himſelf by contempt from God, into the wofull condition wherein he abideth and wherinto ever ſince he labours to inthral and draw others, not for any profit to himſelfe, or eaſe of his own puniſhment, but onely to continue his contempt and hatred againſt God and his people, and therefore he is puniſhed according to the ſeverity of Juſtice without mercy, becauſe he was his own ſeducer, whereas men that fall by the wicked allurement of the Divell, have found favour. St. *Hierome* ſaith, the Divels name that talked with *Evah* was *Reſeph*.

Q. *Was the Serpent turned into a reaſonable Creature, when ſhe was made the Devils Inſtrument?*

A. She was not turned, neither did ſhe underſtand the ſound of the words, which by her

her the Divel ſpake; but the Serpent is called crafty, for the ſubtilty of the Divell.

Qu. *What creature was that which was utterly (as ſome Authors write) extinct in the Flood?*

A. The Unicorn, and thereupon they affirm, thoſe Horns that are ſo precious, to be gathered from out of the earth ſince the Deluge. But many there are of a contrary opinon, and the reaſon is, becauſe they are many times named in the Pſalms, which if they had no more been, would not ſo have been mentioned, and therefore with theſe we conclude, that there are though not many in ſome part of the *Indies*, and ſome other few Countries.

Q. *What is that which is the greateſt miracle in man, and of the which he cannot be deprived?*

A. The Conſcience, the teſte to every action, either to juſtifie or condemn us in the ſame, wch in the wicked, is both the Priſon, the Iudge, & the Torture, the bridle before, and the ſcourge after ſin. To which purpoſe is here annexed a ſtory of a woman, one of that frail ſex; where on the one ſide an evil, on the other ſide, a good conſcience ſhewed it ſelf, as thus follows: A Chriſtian Matron in priſon condemned for her Religion,

and being with child, fell in travell with ſuch vehemency of pain, that ſhe was forced to much impatiency, which the Keeper rebuking, asking her if ſhe could not endure that little without ſo much clamour, how would ſhe ſhortly endure her death: to whom ſhe anſwered, To day I ſuffer as a wretched woman, and the daughter of *Eve*, for my ſins; but to morrow I ſhall ſuffer as a Chriſtian for the faith of Chriſt. To which purpoſe ſaith St. *Gregory*, What doth it profit thee, if all praiſe thee, and thy conſcience condemn thee; or all men condemn thee, if thy conſcience acquit thee? and therefore how much every one is in the judgement of God and his own conſcience, ſo much truly he is, neither more nor leſſe; therefore to thinke any man better for his greatneſſe without goodneſs, is a vain and blinde deceit, when the upright conſcience will tell thee otherwiſe.

Q. *What death was that, that profited ſome thouſand of yeers before it was effected?*

A. The death of Chriſt, for he was the Lambe ſlain from the beginning, effectual from the firſt Promiſe to all beleevers, yeſterday and to day, and the ſame for ever.

Q. *What ſhould ſeem to be the reaſon, that*

in

in the Scriptures ſo few of Chriſts anſwers are directly to the queſtion propounded?

A. Becauſe our affections in our demands go not the right way, and his anſwers are rather to inſtruct us what we ſhould ask, then to anſwer us in what we doe: as for example, amongſt the Diſciples of Chriſt, one deſired to ſit at the right hand and the other on the left; but Chriſt anſwered, he that would be greateſt ſhould be leaſt: ſome followed Chriſt, that he ſhould give them bread, but he preacht unto them the heavenly bread which nouriſheth to eternall life. In another place, being asked to heal the ſick, he anſwered, Thy ſins are forgiven thee, and ſo ſent the Samaritan from *Jacobs* Well, to the fountain of life, by her amazement in his knowledge.

Come ſee a man from whom is nothing hid,
Who told me all things that I ever did.

Q. *What was* Godfrey *of* Bulloigns *Apothegm of the Crown of Chriſt?*

With golden Crown it is not fit t' adorn
The ſervants head, where Maſters Crown was thorn.

Yet the Popes of *Rome*, thoſe proud uſurpers, brag, that the Chair either takes them good, or makes them good, and from that concurrence of goodneſs, ariſeth ſuch a

ſea of ambition and pride, that betwixt the humility of the Maſter riding upon the foal of an Aſſe, and the exaltation of the ſervant riding upon the necks of Kings and Emperours; a Crown of Gold is oppoſed to a Crown of Thorns; but for the Chair, we know if it takes them good, it makes them bad; if bad, it makes them worſe; for by the Lions paw, judge of the whole body. *Hadrian 6.* before he obtained the Papal dignity, taxed many abuſes in their Church, but afterward when he might have mended them he thus excuſed it; when we were little ones, we ſpake as little ones, we did as little ones; but now being men, we forget or diſlike thoſe things we did being children: but 'tis no wonder there: for in a country of wolves it is lawful for every one to be a Wolf.

Q. *Whether do all creatures acknowledge the Supremacy of the Pope or not?*

A. Why ſo; then they muſt adulterate the Pſalm for their proof, *God hath put all things under his feet*; that is, they ſay, under the Pope; Sheep, that is, Chriſtians; Oxen, that is; Jews and Hereticks; the beaſts of the field, thoſe are Pagans; the fiſhes of the ſea, thoſe are the ſouls in Purgatory; the fowls of the air, thoſe are the ſouls of the bleſſed, or rather good and bad Angels.

Q. *Where*

Q. *Wherefore on the top of Church-ſteeples is the Cocke ſet upon the Croſſe, of a long continuance?*

A. The flocke of Jeſuits will anſwer for you. For inſtruction: that whilſt a loft we behold the Croſſe and the Cock ſtanding thereon, we may remember our ſins, and with *Peter* ſeek and obtaine mercy: as though without the dumbe Cocke, which many will not hearken to, untill he crow, the Scriptures were not a ſufficient Alarum, which ſpeake daily unto us in the voice of the Prophets and Apoſtles. The night is paſt, and the day is come, let us riſe from the ſleep of ſinne, that we may imbrace the light of Chriſt.

Q. *Whether according (as it is conjectured) is the number of Angels or men the greater?*

A. Many think that the number of Angels; to which multitude all mankind is compared as one ſheep, which the true ſhepheard leaving 99 upon the hils, came to ſeek this one going aſtray; by which they inferre, that there are ſo many more Angels then Men, by ſo much as 99 ſheep that ſtayed, exceed the number of that one that went aſtray.

Q. *Why was man the laſt worke of God in Creation?*

A. Becauſe according to his wiſedome he began his workes upon the loweſt and inferiour creatures; and ſo he aſcended with his time to the more eminent and nobler: for firſt he made things without life, as the firſt matter, the heavens and the earth, and the like: after that, herbs, plants, and trees, which have a vegetive life only: after beaſts, birds, fiſhes, and ſuch other, which have a ſenſitive life; and therefore it is no marvell that the God of order obſerving this order, that man, the moſt perfect creature, excelling all other both in body and minde, was his laſt and beſt workmanſhip, having an eſſence, and beſides an eſſence, a vegetive life, and to that a ſenſitive; and above this, and all, an apprehenſive ſaving faith, which is the ſoul of the ſoule, and the reaſon of reaſon: and which being of himſelf the *Microcoſme* or epitome of the whole world, it was neceſſary the whole world ſhould be made before the epitome thereof could be drawne.

And although as ſome object, that many creatures in many things excell man, as the Elephant more large of body, the hart more ſwift of foot, the Bull more ſtrong, the Eagle better ſighted, the Dog of better ſcent, the Daw of longer life, there is yet in man wiſedome,

dome, by the which he converts all theſe to his uſe and ſervice.

Q. *Whether is it better to be born of high birth onely, or from the mean to be of an ingenuous diſpoſition, and learned education?*

A. To be of high birth, and of worthy fame,
A double honour doth o're-guild that name,
But who hath onely title without worth,
Hath crack'd Fames trumpet that ſhould ſet it forth.
But who hath Wiſdomes riches, Vertues ſtore,
Let his deſcent be mean, his worth's the more.

Argus King of *Peloponeſus*, for his ſingular wiſdome, and circumſpection was feigned by the Poets to have had 100 eyes: *Briareus* for his dexterity & proweſs 100 hands: ſo it was ſaid of *Beringarius*, that he knew all that was knowable: of *Hippius Eleus*, that he was wont to glory that there was no Art that he was ignorant of, were it Liberal or Mechanical, inſomuch that the ring that he wore on his finger, the clothes that he put on his back, were all of his own making; but yet for all this, he is the wiſe man that learns from every man; he is the ſtrong man that

rules his own affection; the rich man that rejoyceth in his own portion; worthy of honour, that honoureth others.

Q. *One came to demand of* Eucritus *the wiſe Philoſopher, whether hee had rather bee* Crœſus *or* Socrates; *and what was his anſwer?*

A. Quoth he, *Crœſus* whilſt I live, but *Socrates* when I die.

Q. *Whether do more ſouls go to heaven, out of Church-yards, or from the Gibbet?*

A. From the Gibbet certainly, as the good Thief from the Croſſe, and no doubt many others; but from the Church-yards none, their carcaſſes lie buried, but the ſouls before are fled.

Q. *What is the beſt preſent cordial to ſweeten the future pill of death?*

A. Preparation and dedication, whence inſues mitigation; to which purpoſe ſaith *Seneca*, Do that which muſt be done, whilſt thou art ſtrong, whilſt thou art wiſe, whilſt thou art thine; expect no future time, but embrace the preſent, for that which is to come is not yet time; and when it ſhall be, peradventure it ſhall not be thine.

And yet further to prepare us, wch for the moſt part diſprepares the world, ſince we ſlip not ſuddenly into the grave, but by degrees,

grees, we thinke like the foole that gazed at the Sunne, we paſſe not though our progreſſe be never ſo ſwift, and therefore a little to fore-warne us, if any caution may enter theſe ſteely times of ſecurity, wee die daily, and ſome part of our life is cotinually lopt off, yea, wee deceaſe even in encreaſing; for firſt we loſe infancy, then childhood, after youth, then middle age, till at laſt Death with theſe harbingers ſeazeth upon our old age; or ſome age. To which purpoſe is here annexed a ſtory of one who had covenanted with Death, that hee at no time ſhould come and take him unawares without ſufficient warning: but firſt, hee ſhould ſend ſome meſſengers afore-hand to ſay hee was coming: to which they were both agreed: upon which compact, this party lived for a long time very careleſſe and ſecure, at laſt Death comes and ſuddenly arreſts him; Why, quoth he, thou haſt not performed thy promiſe, and thereupon began to wrangle & complain of fraud; but Death thus pleaded for himſelf, that he had ſent many meſſengers; for, ſix yeares ſince hadſt thou not a great Feaver, after that the paine of the Stone, Cough, and Head-ache, and now laſtly a Conſumption? and what were all theſe but my meſſengers? and

therefore having performed my promise, goe with me.

Q. *What thing is that that goeth swiftest of all moving things, and yet the most apprehensive of all living things, cannot perceive his instant motion?*

A. The Sunne, which according to some Astronomical conjecture, runs two hundred seven and twenty thousand miles in one houre; but herein opinions differ.

Q. *Who are those that are neareſt to the Sun rising, and see the first day, and yet themselves are of the colour of the night?*

A. Æthiopians.

Q. *What Bird is the most portendous of death?*

A. The Scriech-owl, whose throat pronounceth no vowell, but a kind of groaning note; and which, as some say, to be heard or seen in the light, or in Cities or Townes, is very ominous, although some have slighted the portent of this or any other, as *Meselianus* the Iew: a wise Captain marching on towards the Warres, a certaine Prophet bade stand still, that they might hear the next augury by Brids; when he secretly in contempt thereof, sent for a Bow and arrow, and kild the Bird: which the Prophet noting, seriously rebuked him: who thus excused; quoth he,

This

This was a fooliſh Bird to foretell the event of our journey, and was ignorant of her own ſafety, which ſhe ſought not to preſerve.

With like folly *Hanno* King of *Carthage* cauſed many Birds to be taken, then to be put forth and taught to ſing, *Hanno is a god:* in which ambitious folly he was deceived, when he thought that thoſe would not only continue that note, but inſtruct all the quiriſters of the woods in the ſame: for they neither kept themſelves, nor taught it unto others, but fell to their old tunes againe.

Q. *What birds are thoſe that have two hearts?*

A. To anſwer with *Theophraſtus*, the Partridge is that Bird of deceit, for it is the embleme of deceit, as it is in the Pſalm, *They have ſpoken with a heart and a heart:* and in another place, *Woe to them of a double heart.* There is a place in *Ieremy*, which ſaith, that Partridge nouriſheth what ſhe brought not forth: upon which place *Lyra* and other Eccleſiaſticall Writers comment, that the Partridge ſteals anothers egs, and hatcheth them up, which after, hearing the voice of their owne dam, forſake the Partridge, and leave her in her crafty folly.

Further it is obſerved of this Bird, that ſhe

ſhe is full of deceit, even to deceive the hunter, and many times therein ſo ſpeeds, as ſhe preſerves her ſelfe and her young ones: for being found together with them, ſhe will take her to her feet, and run before them as if ſhe had forgot the uſe of her wings: thus training her purſuers after her, whilſt her young ones doe eſcape, and after flies away: which ſimilitude *David* alledgeth of himſelfe hunted by *Saul*, like the Partridge on the Mountaines.

Q. *What birds are thoſe that are called Prophets twice born?*

A. The Cocke; firſt an egge from the Henne, after a Cocke from the Egge; they foretell ſeaſons and changes of weather, according to the Verſe:

Some ſay for ever'gainſt that ſeaſon comes,
Wherein our Saviours birth is celebrated,
The Bird of dawning ſingeth all night long,
And then they ſay no ſpirit dares walke abroad,
So ſacred and ſo hallow'd is that time.

W. Shakeſ.

Q. *Which are the Schoole-maſters of deadbeſt doctrine?*

A. Evill company: to which purpoſe *Æſop* tells a tale how the Storke being taken

ken among other Birds, thus pleaded for favour, in regard ſhe was no bird of rapine, but juſt, loving & compaſſionate to her dam that ſhe might eſcape. No, quoth the Fowler ſince thou art taken in the like ſnare, thou ſhalt taſte of the like fare. Yet a certain Chirurgion, as told another, had brought up a Stare, and taught her to ſpeake, Beware of ill company: at laſt breaking her bonds, ſoaring amongſt a company of her wild-fellowes, ſhe was taken with the reſt in a net, and was with the reſt to be kild, but by her oft repeating her note, ſhe eſcaped with better lucke then the Storke.

The uſe of both to the Reader.

The Stare eſcap'd that was at point to die,
Becauſe ſhe ſpoke, Beware ill company:
But the poore Storke being taken in the net,
With all her pleading, out ſhe could not get;
If by ill company thou fall ith ſnares,
Feare the Storks lucke, as well as hope the Stares.

Q. *What creatures are the moſt uſefull, the moſt needfull, the moſt powerfull, either to help or offend men; and which the moſt ſuſtentative?*

A. Fire and Water, that heat and coole, purge & purifie all things: of which, though both be irreſiſtable in their fury, yet we conclude,

conclude, Water the more uſefull, the more powerfull, the more vitall, bringing forth, nouriſhing and preſerving infinite creatures, more and greater then any other Element; when in the fire nothing doth live but onely that doubtfull *Salamander*. To which purpoſe is here annexed a ſtory of a contention that fell between two Idolaters, a *Perſian* and *Egyptian*, which of their gods were the moſt powerfull; the *Perſian* ſaid, that his god which was Fire, did conſume or deface all other gods, being for the moſt part either of Gold, Silver, or Wood: being both brought together, the Egyptian had bored his wooden god full of holes, filled them with water, and ſtopped it in with wax, which when the Perſians fiery god, drew near it, the wax melted and the water ruſhed out, and put out the Perſian god, to his own diſgrace, and his ſervants loſſe.

Q. *What is that, that is the originall of more Creatures of ſeverall natures then any other?*

A. The Egge, out of which proceeds Birds flying in the Air, innumerable creatures ſwimming in the water, diverſity upon the land, as the *Lyzard*, and others in both land and water, as the *Crocodile*; two-footed, as the *Henne*; wanting feet, as *Serpents*; with many

many feet, as the *Locuſt*.

Q. *Of the Fly what thinkeſt thou?*

A. That there is no creature ſo ſmall nor deſpicable, in which the power and wiſedome of God doth not wonderfully appear; contemplate the Fly, that little creature, that deceaſeth with a fillip: I doe not ſay to know where ſhe is all Winter, but tell mee whether in her the wiſdom of God doth not as much appeare, as in creating of that great body of the Sun, the life of her, the nouriſher of all creatures; obſerve with what nimbleneſſe, by her own naturall appetite ſhe moveth her little body from place to place, how ſhe imployeth her many feet. Likewiſe the Ant, a leſſe, a more ſlow, but a wiſer creature; in her conſider her providence, her diligence; vouchſafed for their wiſdom to be called a people: how they provide their meat in Summer, how they work by Moon-light, fearing weather; how by their diligence ſlint-ſtones have been worn by their feet: how they bury their dead, and the like: and then ſay not but they are a noble ſubſtance as the ſky; for that is but a ſimple inanimate, this a living ſubſtance, and therefore by the law of nature, to be preferred before a more noble wanting life: one ſaid merrily he would not kill a Fly, becauſe it might have a father

and

and mother; I am ſure the great God is that little creatures Father, if the Sunne be her Mother.

Q. *Into how many parts was the world heretofore divided, and whereupon took they their denomination?*

A. Into four parts; *Aſia*, *Europe*, *Africa* & *America*: *Aſia* ſo called of the Daughter of *Ocean* and *Thetis*; or, as ſome ſay, of *Aſia*, the Son of *Manus* King of *Lydia*: it is ſeparated from *Europe* by the River *Tanais*, now called *Don*, by the Sea called *Mare de Zabhace*: and by *Pontus Euxinus*, now *Mar-major*: and by the part of the Mediterranean Sea; and from *Africa* by the River of *Nyle*.

Europe of *Europa*, daughter of *Agenor*, King of *Lybia*; how it is ſeparated from *Aſia* is already ſhowne; and from *Affricke* by the Mediterranean Sea.

Affricke, which ſome ſay is ſo called of one *Affer*, of the line of *Abraham*; it is ſeparated from *Europe* by the Mediterranean Sea, and from *Aſia* by the River of *Nyle*, by whoſe occaſion Geometry was firſt found out by the Inhabitants of *Egypt*, in meaſuring out their ground and meades overflowed by the River *Nylus* once a yeare: for there it never raines, or is other moiſture.

America.

America or Weſt *India*, ſo called of *Americus Veſputius*, but firſt found out by *Chriſtopher Columbus* of *Genua*, in the year of our Lord, 1492. It is in manner of an Iſland, round about invironed with the Ocean Sea.

Q. *How many were the Monarchies of the world?*

A. Four: the firſt of the Aſſyrians, founded by *Ninus*, about the year of the world 2220; when after it had endured the term of 1655 years, it was loſt by *Aſtyages*, and conquered by *Cyrus*.

The ſecond Monarchy was of the *Perſians*, founded by *Cyrus* in the year of the world 3425; which after it had endured 191 years, was loſt by *Darius*, and ſubdued by *Alexander* the Great.

The third Monarchy was of the *Grecians*, founded by *Alexander* the Great, 320 years before Chriſt: After the death of *Alexander*, it was divided among the Prefects, which in his life time he had appointed in divers Countries; by which diviſion *Seleucus* was King of *Syria*, *Ptolomæus* of *Egypt*, *Antigonus* of *Aſia*, *Caſſander* of *Macedonia* and *Greece*, all which Countries were after ſubdued by the Romans.

The fourth Monarchy was of the *Romans*, founded by *Julius Cæſar*, after the building of

of *Rome* 706 years, and before Chriſt 47 yeares.

This Monarchy flouriſht about the ſpace of 470 years, after loſt and divided; and about the year of our Lord 801, it was reſtored by *Charles* the Great, and by him united to the Crown of *France*, & by his ſucceſſors tranſlated into *Germany*, where it remains as a ſhadow only of the greatneſs of the ancient Roman Empire.

Of the ſix Ages of the World.

The firſt Age from the Creation to the Flood, endured according to the *Hebrews* 1651 years, which agreeth with S. *Hierome*, *Bede*, *Plato*, and the common Text of the Bible; the 72 Interpreters, and *Euſebius* hold, it endured 2242 years. S. *Auſtin* is of opinion, that it endured 2272 years. From this Age we paſſe further, intending brevity.

The ſecond Age from *Noah* his Flood, till the birth of *Abraham*, indured according to the 72 Interpreters; *Euſebius*, and the greateſt part of Writers, 942 yeares; and according to the *Hebrews*, but 292. In this Age was builded the Tower of *Babel*, the Empire of the Aſſyrians began, and the great City of *Niniveh* was builded, which contained in circuit three dayes journey.

The third age from *Abraham* to *David*, endured,

endured, by the agreement of all Authors 942 years; during this Age was the peregrination of *Abraham*; the beginning of the Amazons, *Sodom* and *Gomorra* deſtroyed; *Joſeph* ſold to the Egyptians; *Moſes* paſſed the red Sea; *Job* the juſt; *Jaſon* conquered the golden Fleece; the deſtruction of *Troy*; the *Latines* began to rule in *Italy*.

The fourth Age from the beginning of the reigne of *David*, till the peregrination of the Jewes into *Babylon*, endured 485 yeares: during this age the Empire of the *Aſſyrians* was tranſlated to the *Medes*, *Carthage* was built by *Dido*, and [illegible]*e* by *Romulus*: the deſtruction of *Hieruſalem* by *Nebuchadnezzar*, and thereupon the captivity of the Jewes.

The fifth Age from the tranſmigration of *Babylon*, to the coming of Chriſt, for ever bleſſed, endured by the agreement of all 589 years; during this Age *Cyrus* began the Monarchy of the Perſians; the 70 yeare of this Age, the Jewes returned to their Countrey: *Plato*, *Ariſtotle*, and *Demoſthenes* flouriſhed; *Alexander* won the Monarchy of the world, and *Cæſar* uſurped the Empire of *Rome*.

The ſixt Age began at the birth of our Saviour Chriſt, and hath endured [illegible] time, which is 1654, and ſhall from hence [illegible]ntinue to the worlds end.

Of

Of the ſeven wiſe-men of Greece, their names, and why they are ſo called.

When Wiſedome forſooke the earth, and Folly was inveſted in the roome thereof; ſome from ſmall ſparkes began to aſſume the name of Wiſe-men, and they were Greekes; of which *Bias* borne in the haven Town of *Priene*,, in the Country of *Jonia* was one: *Solon* borne in the Iland of *Salamine*: *Chilo* borne at *Lacedimonia*: *Cleobulus*, borne at *Lind* in the Ile of *Rhodes*, *Pittacus* borne at *Mytelene* in the Ile of *Lesbos*: *Thales* borne at *Myletum* in *Greece*: *Periander*, King of *Co[illegible]*. Theſe were the beſt of wiſe-men, it ſhould ſeem in this ſcarcity: for when there were many, notice was ſcarce taken of any; & yet at this day in the plenty of wiſe-men, in the opinions of ſome truly wiſe, there is no ſuch ſtore; for ſay they, It is one thing to ſpeake wiſely, another thing to live wiſely, another thing to be accounted a wiſe-man, but the greateſt thing to be a wiſe-man, to live by his full knowledge, to aske counſell in what he doubts, and to live in the practiſe of what he knowes and learnes.

Of the tenne Sybils.

The firſt was of *Perſia*, called *Samberta*, which among other Propheſies, ſaid, *The wombe of the Virgin ſhall be the ſalvation of the Gentiles*.

The

The ſecond was of *Lybia*, one of her Propheſies were, *The day ſhall come, that men ſhall ſee the King of all living things.*

The third was *Themis*, ſirnamed *Delphica*, becauſe ſhe was born and propheſied at *Delphos*, *A Prophet ſhall be born of a Virgin.*

The fourth was *Cumea*, born at *Campania* in *Italy*, who Propheſied, *That God ſhould be born of a Virgin, and converſe among ſinners.*

The fift was the famous *Erythræa*, born at *Babylon*; who eſpecially propheſied a great part of our Chriſtian Religion, in certain Verſes recited by *Euſebius*: the firſt letters of every which Verſes being put together, makes theſe words; *Jeſus Chriſt, Son of God, Saviour.* Theſe Verſes are tranſlated into Latin by S. *Auguſtine, lib.* 11. *c.* 25. of the City of God, where they may be read at large.

The ſixt was called *Samia*, born in the Iſle of *Samos*, which ſaid, *He being rich, ſhould be born of a poor Virgin, the creatures of the earth ſhould adore him, and praiſe him for ever.*

The ſeventh was called *Cumana*, from the name of the place where ſhe propheſied; ſhe propheſied, *That he ſhould come from heaven,*

heaven, and reign here in Poverty.

The eight was *Heleſpontica*, born at *Marmiſe*, in the territory of *Troy*, *A woman ſhall deſcend of the Jews, called* Mary, *and of her ſhall be born the Son of God, his Kingdom ſhall remain for ever.*

The ninth was of *Phrygia*, and propheſied in the Town of *Ancire*: one of her ſayings was, *The higheſt ſhall come from heaven, and confirm the councel in heaven, and a Virgin ſhall be ſhewed in the vallies of the deſarts.*

The tenth was *Albunea*, ſirnamed *Tyburtina*, becauſe ſhe was born at *Tybur* fifteen miles from *Rome*; *The Inviſible Word ſhall be born of a Virgin, he ſhall converſe among ſinners, and ſhall of them be deſpiſed.* *Lactantius Firmianus* rehearſeth divers of their propheſies, without making any particular mention of them; they are to be referred ſpecially notwithſtanding, as it ſhould ſeem, unto *Sybilla Samberta*, who wrote 24 Books in verſe, chiefly intreating of the coming, miracles, and life of Chriſt, whereunto the ſayings of all other *Sybils* are conformable.

The ten Perſecutions under the Roman Emperours.

THe firſt began in the 13 yeer of *Nero*, in ſuch ſort, that the Chriſtians were

fain to hide themſelves in the caves of the earth.

The ſecond, in the twelfth yeer of *Domitian*, who cauſed St. *John* the Evangeliſt to be put in a veſſel of burning oil, whereof he received no hurt.

The third, was the tenth year of the reign of *Trajan*.

The fourth began under *Marcus Antonius*, and *Aurelius Commodus*, Emperors.

The fifth, under *Severus* Emperour.

The ſixt began by the indignation of *Maximinus*, who eſpecially perſecuted the Clergy.

The ſeventh began under the Emperour *Decianus*, and continued cruelly.

The eight under the Emperour *Valerius*.

The ninth under *Aurelianus*.

The tenth began by the commandment of the Emperours, *Diocleſianus* and *Maximianus Herculeus*; this perſecution was far more cruel and general then any of the reſt, inſomuch that *Diocleſian* in the Eaſt, and *Maximianus* in the Weſt, deſtroyed all Churches, and tormented the Chriſtians with all ſtrange torments.

The eight times Rome *hath been taken.*

1. By the *Gaules*, under the conduct of Captain *Brennus*.

2. By *Alerick*, King of *Gothes*.

3 By

3 By *Genſerick*, King of *Vandales*.

4 By *Totila*, King of *Gothes*.

5 By the ſame *Totila*, after *Bellizarius* had re-peopled and repaired it, *Bellizarius* more infortunate then *Rome*, the onely man for proweſſe in his time, came after, to the amazement of greatneſſe, by Fortunes wheeling, to ſtand by the high-wayſide and beg, *Date obulum Bellizario*, Give a half-penny to *Bellizarius*.

6 By the *Moors* and *Sarazens*, followers of *Mahomet* his law, *Gregory* the fourth Pope.

7 By *Henry* the fourth Emperour of *Germany*, *Gregory* the ſeventh Pope.

8 *Rome* was laſtly taken by *Charles* the laſt Duke of *Bourbon*, who being ſlain as he ſcaled the walls, whereby the Souldiers without a head, took more advantage to deſtroy the City, and commit all kinde of enormities, ſaving that they burned not the Churches, though they ſpoiled and robbed them to the uttermoſt, moſt of the Army being *Germans* and *Lutherans*; this hapned to *Rome* in the year of our Lord 1527. *Clement* the ſeventh Pope.

The ſeven Saxon Kingdomes that England *was once divided into.*

THe firſt was the Kingdome of *Kent*, which had his beginning of the Saxon *Hengiſt*, in the year of our Lord 476. and continued 242 years.

The ſecond Kingdome was of *Suſſex*, or South-Saxons, which began by the Saxon *Ella*, in the year of our Lord 482. this continued 112 years.

The third Kingdom was of *Eaſt-angles*, or Eaſt Engliſhmen, and contained *Norfolk* and *Suffolk*; it was firſt begun by the Saxon *Offa*, in the year 492. This Kingdom continued 376 years, the laſt King whereof was S. *Edmund* martyred by the *Danes*.

The fourth was the Kingdom of *Weſt-Saxons*, containing the Weſt Countrey of *England*, and had his beginning from the Saxon *Cerdicus*, in the year 522. and continued 378 years. The Kings of this Country ſubdued, at length, all the other ſix Kingdomes, making all the South part of this Iſland one Monarchy.

The fifth was the Kingdom of *Northumberland*, containing the Countries betwixt *Humber* & *Scotland*, & had his beginning of the Saxon *Ida*, in the year of our Lord 547. This continued the term of 409 years, firſt

under the *Saxons*, and then under the *Danes*.

The ſixt Kingdom was of the Eaſt-Saxons or *Eſſex*, which began by the Saxon *Sebert*, in the year 614. and continued till the eight year of *Edward* the Elder, 293 years.

The ſeventh Kingdom was of *Mercia*, containing *Huntingtonſhire*, *Hertfordſhire*, *Gloceſterſhire*, and others, and was the greateſt of all the other, taking his beginning of the Saxon *Penda*, in the year 626. and continued from *Penda*, till that *Edward* the elder, chaſed out the *Danes* about 210 years.

Theſe ſeven Kingdomes of the *Saxons*, beſides that of *Wales* and *Scotland* were all contained at once in this Iſland of *Brittain*, and continued a long ſpace.

Of the fortunate Iſlands.

Where the Air is of that ſingular temperature, the Earth of that fruitfulneſſe, that the Husband-men have their Harveſt in *March* and *April*. Here all good things do abound, plenty of fruits, plenty of Grapes, the woods and hedges bringing forth excellent apples of their own accord. There the graſs mowed down, in 5 dayes ſpace will grow up to the length of a Cubit. At *Chriſtmas* they have Summer, and all fruits ripe. The earth yeelds her fruit five or ſix times a year. In

their

their ſowing, every two grains bring forth a thouſand.

Q. *Whether are there ſtones ingendred in any place then in the earth?*

A. There are; and firſt the Thunder-ſtone in the air, ingendred out of a cold and dry ſubſtance: divers precious ſtones breeding in divers creatures: beſides (as *Eraſmus* writes) a ſtone which ingenders in the body of man, which ſtone may no leſſe inſtruct us of mortality and death, then thoſe ſtones in times paſt which were uſually brought to the Emperour at his Coronation, by the makers of Tombes; that he might chuſe and direct of what ſort of Marble, or other ſtone, his ſhould be made of.

Q. *What was the puniſhment in ancient time for ſlaves, before Galleys were?*

A. Condemned to the Mill, and thoſe that thus performed the labour of the horſ, or the wind, had a large fillet put about their necks that they might not put their hands to their mouths to eat either the meal or the corn, ſo that what the Jews were forbid to do to the Ox, theſe did to men. This is more largely commented upon by *Thomas Aquinas*, of whom it was ſaid, being a boy, he was called for his ſilence amongſt other Schollers, The mute Oxe, but his Maſter *Albertus Magnus*

perceiving his ſtudious diſpoſition & ſharpneſſe of wit, ſaid, This Ox if he begin to low, will fill all the world with his lowing.

It is further ſaid of him, that his Maſter *Albertus* having made the ſtatuary of a man, ſuch art was uſed in the reſemblance, that with wheels and engines ſo cunningly couched and hid therein, it not only moved the foot, but the tongue and eyes, and ſpake ſome words very diſtinctly. This ſtatuary he conveyed into his chamber; his Scholler *Aquinas* being buſie at his Book, from whence it went into his ſtudy and ſpake: he ſtruck into a great aſtoniſhment, ruſhes upon it, throws it down and breaks it. Oh (quoth *Albertus*) thou haſt at an inſtant deſtroyed my thirty years recreation.

Q. *Are the Stars living creatures or no?*

A. They are not, though there are ſome that affirm the contrary of the Sun, and the Moon, and ſome Stars, which they ſay are animate, and the reaſon is, becauſe they are commanded to run their courſe. And in *Jeremy* the Moon is named the Queen of Heaven: and ſome aver from the teſtimony of *Job*, where he ſaith, The Stars were not pure in his ſight, that therefore they are reaſonable creatures, & capable of vertue and vice.

Q. *How is the Pope compared to the Sun?*

A. Of

A. Of late times it is ſaid of the Pope, that he is as the Sun and the greater light; Kings and Emperours as the Moon, and the leſſer light, & receive their ſerenity from the Sun.

Q. What is the difference between the viſions of the Sun and the Moon?

A. Under the Sun is ſeen continuall day, every moment heat & pleaſure: he beholds men riſing, working, walking, dining, ſtirring, guilded trees, and flowery meads, and all this by the light of his own light; whereas on the other ſide, the Moon walks by ſolitary ſhadows, and comfortleſſe darkneſſe; heares not the ſingers in the woods, ſees not the labourers in the fields, peeps in upon ſleepers and dreamers, ſo that ſhe may think all mortals dead.

Of the Eclipſe of the Moon, and of the Soul.

As the interpoſition of the earth between the Sun and the Moon, is the Eclipſe of that light, ſo the interpoſition of ſin between God and the Soul, is the cauſe of the Eclipſe thereof, and therefore ſaith the Prophet in the conſideration thereof, *Thou haſt covered thy ſelf as with a cloud, ſo that no prayer may approach thy Sanctuary.*

To which purpoſe in Alluſion whereof, ſaith an Author, he that looks for ſtability in

the various change of humane affairs without eclipſe or interpoſition, may as well expect conſtancy in the Moon, which ſometimes ſeems full, ſometimes empty, ſometimes not at all, as it did to the Aſſe that drinking in the water, thought he had drunk it up, becauſe at firſt he ſaw it in the water, and by and by it was gone, being hid under a cloud; and which further are illuſtrated in theſe Verſes following;

The wheel of Fortune, and the reſtleſſe Ocean,
Are like the Moon their Miſtreſſe, ſtill in motion.

Q. What art is that, that makes uſe of the vileſt things in the world?

A. Phyſick makes uſe of thoſe things ſome wonder were created; as of Scorpions, Flies, Waſpes, Serpents, Toads, and ſuch like, nothing being ſo vile but ſerves for ſome uſe, and many herein effectual, according to the Poet:

There's nought ſo vile that on the earth doth live,
But to the earth ſome ſpeciall good doth give:
Nor ought ſo good, but ſtrain'd from that fair uſe,
Revolts from vertue ſtumbling on abuſe:
Vertue it ſelf turns vice, being miſ-appli'd,
And vice ſometimes by action digniſi'd,

Pope

Pope *Alexander* the fourth diſputed on a time at his Table, whether the Commonwealth were better to have many Phyſicians or to be without? ſome ſaid, Better to be without, for 600 yeares was *Rome* without, and never in better health. But his Holineſſe affirmed, he thought otherwiſe; for, quoth he, if there were no phyſicians, the world would ſcarce contain her people. A worthy anſwer of the Pope; for if the Phyſician kills the body, he the ſoule.

Pythagoras calleth Phyſick, A divine thing: if it be ſo, then I hope it cures the ſoule as well as the body, otherwiſe the creature is not ſound, if he be ſick in the nobler part.

Q. *Which is the principall of all diſeaſes?*

A. Some ſay the Plague is principall of all diſeaſes; as War the head of all calamities; yet gluttony kills more then either the Plague, Famine, or Sword: for though all love health, yet moſt betray it this way, eſpecially thoſe, *quibus cœna pœna, pulpa culpa, ſpicula pocula, vagina lagena, prœlia prandia*, whoſe fare is their ſnare, whoſe health are their ſickneſſe, whoſe warres are their dinners; for more ſuch have been hurt by naked and flattering *Venus*, then by armed and irefull *Mars*.

Q. *What was* Theophraſtus *complaint at his death?*

A. That Crowes, and Dawes, and Harts lived ſo long being things of ſo little worth, and mans life was ſo ſhort, that he lived not to attaine the full depth of any knowledge and perfection in this world, as it followeth in this Verſe.

Skill comes ſo ſlow, and Death doth ſo life crave,
That paſt the Schoole, w' are entred to the grave.

But we Chriſtians ceaſe that complaint and ſay, If we live but to know God as we ſhould, wee live long enough; for in the world to come, all fulneſſe of knowledge ſhall be made manifeſt unto us.

Q. *A certain Hermit learned three leaves, and what were they?*

A. The Red, the White, and the Black: the Black was his perpetuall meditation of Death; the Red, the vertue of Chriſts paſſion; and the White, bleſſed Life.

Seneca ſaith, he learned two leaves; Before Age to live well; in Age to die well: in this early wiſdome ſo to prepare, that after grief may not ſeize upon paſſed joy.

Q. *Of old men, and why they are called twice children?*

A. Not

A. Not ſo much for the weakneſſe of their age, as for their reſemblance otherwiſe; for firſt their haires turne white, as moſt children are in their infancy: next they have baldneſſe or ſcarcity of haire: thirdly want of teeth: fourthly weakneſſe, lightneſſe of minde, and childiſhneſſe of manners; and then delight they in the company of children, as if they would call them fellowes; and therefore ſaith one, Old men that carry their legs in their hands, ſhould ſmell of honeſty.

Certaine old men rebuked and threatned divers young men, for ſome miſdemeanour towards them as they paſſed by them in a Church-yard; quoth one of the young men, It makes you the more bold, becauſe you are ſo neare your houſes, meaning their graves.

One ſaid, I feare not old age, becauſe I have nothing to accuſe me in it.

Another ſaith, I feare old age, becauſe it comes not alone.

Quid Puer, quid Senex.

Take away the firſt letter from *Puer* from a Boy, and there remaines *Ver*, which ſignifieth the Spring.

Take the two firſt letters from *Senex*, for an old man, & there remaineth *Nex*, which

ſignifieth Death: and thus are both their natures expreſſed in both their Names.

VER NEX.

Q. *Some ancients were wont to ſweare by the number of Foure, and what was the reaſon of that?*

A. Becauſe no number ſeemed to be more perfect then this; firſt, for becauſe there are foure Elements, Fire, Aire, Water, Earth: foure ſeaſons of the yeare, the Spring, Summer, Autumne, Winter; foure qualities of all things, hot, cold, moiſt, and dry: foure parts of the heavens, Eaſt, Weſt, South and North, &c.

Q. *Wherefore doe the Jews weare the fourth vowell O upon their breaſts?*

A. One anſwered thus pleaſantly, Becauſe it is a letter of grief for their ſin in rejecting and crucifying our Saviour Chriſt. Others, becauſe it is a cypher, and like themſelves of no value or knowledge, or elſe becauſe they living by Vſury, this Cypher, though it be nothing of it ſelfe, yet it helps to increaſe the ſumme.

Some compare the letters to men ſitting at a feaſt; the vowels to learned and grave men that ſpeak with full ſound; halfe vowels, to women and young men that ſometimes ſpeak, & then modeſtly: the mutes to boyes and

and children, that heare others, ſpeake little themſelves, but learne.

Q. *What is the moſt unneceſſary letter in the row?*

A. *K*, becauſe *C* is of the ſame ſound.

Q. *Which letters doth God moſt puniſh us withall?*

A. F, P, P, *fames, peſtis, prælium*, hunger, peſtilence, and warre.

Q. *What two monoſyllables are thoſe that trouble the whole world?*

A. *Eſt, & non eſt*; It is, and it is not; the beginning and progreſſion of every contention and controverſie.

Q. *What letters are thoſe that be full voices and preſent the knowledge of things?*

A. The Hebrew, where *Aleph* ſignifieth diſcipline; *Beth* a houſe; *Gimel* fulneſſe of voyce; *Daleth* books: and ſo there are ſome who from the fulneſſe of the Hebrew letters, do demoſtrate the whole Hiſtory of Chriſts birth, paſſion, and reſurrection.

Q. *What one verſe is that, that containeth in it the whole Alphabet?*

A. *Gaza frequens, Lybicos duxit Carthago triumphos.*

So this verſe containes almoſt all parts of ſpeech in Grammer:

Verbum dans mihi Chriſte tuum, non das mihi verba.

Such

Such comfort to my heart, O Chriſt,
thy word to me affords,
That it is more then if the world
ſhould bring me all her words.

Q. *What language would children ſpeake if they were not taught?*

A. *Quintilian* tells of a King, that for concluſion cauſed certaine children to bee brought up in a wood, by one that was dumb, w^ch^ in the end did pronounce ſome unperfect ſound, which could not be made a ſpeech: Like to that is the Jeſuits report of King *Magus*, that cauſed thirty infants to be ſhut up in a ſolitary place, where though they were attended upon withall neceſſaries; yet they ſhould never hear voice, to the end the King might try what language they would ſpeake, becauſe of that Countries religion he would be of; but the King loſt his aime; for none of them ſpoke diſtinctly any language, and ſo the King is ſtill of no Religion.

Bellum Grammaticale.

There is a war in words, as there is in Grammer, the Schoole-miſtris of words: where the Verb challengeth the worthieſt part to her ſelfe, for which ſhe alledgeth many reaſons: the Noune reſiſteth them, and ſaith, without her no ſpeech can ſtand, as in this

this example following, where is a diverſe ſignification in neerneſſe of words.

Clava ferit, Clavus firmat, Claviſque recludit.
Club ſtrikes, Naile faſtens, key ſhuts.

Parere vult mulier, ſed non parere marito.
A woman will bring forth, but not obey her husband.

Tange Lyram digitis, Liram fert arator in agris.

Sulcus agri Lira eſt, dat Lyra tactu ſonum.
And in this laſt there is *Lyra* for the Harp, and *Lira* for a Furrow; the one for the ground, the other for the ſound.

There is alſo, as there is myſtery in words, many myſteries in writing; the juyce of an Onion will not be read unleſſe you dry the Paper; ſome other cannot be read unleſſe the Paper be wet. Some write, placing D for A, and A for D, and ſo of the reſt; a ſecret kinde.

Q. *Who were the beſt Orators, and what is the chiefeſt uſe of Oratory?*

A. *Tully* and *Demoſthenes*; *Tully* was admired more for his tongue, then for his heart: *Ariſtotle* more for his heart then his tongue. *Plato* for both. It is ſaid of *Tully*, that he had none like him: of *Demoſthenes*, that he had few. And for Oratory; as wit is the ornament of man, ſo eloquence is the ornament

ment of wit, which doth no way ſo much become it ſelf, as diſplaying the power thereof in perſwading to truth, and diſſwading from falſehood, with that violence forcing to the end the hardeſt heart, as the Axe falleth upon the Adamant.

Qu. *What is the difference between Logick and Rhetoricke?*

A. Rhetoricke diſcloſeth the hidden Sayles of ſpeech, Logick forceth it forward with Oares. *Cleanthes* being asked the difference between Rhetorick and Logicke, firſt he clutcht his fiſt, and then he ſhewed it open.

It is ſaid of *Chryſippus*, that he was ſo bent to his acute Logicall poſitions, that he would have famiſhed at his Table, if his maid *Meliſſa* had not put meat into his mouth.

Q. *Some of* Ovids *friends wiſht him to take three verſes out of his Epiſtles that they diſliked, and what was his anſwer?*

A. No, quoth he, that face ſeemes faireſt that hath ſome moale.

A Probleme.

What thing is that that doth with moſt men raigne?
Tell me but in three words, and make it plaine.

The Anſwer.

I will not take three words, but one to tell,
'Tis *right* or *wrong* that doth in one word dwell:
Three words there are, three letters, and the ſame,
From which the world hath *right* wrap't in *wrongs* name.

Lex in the Latine tongue is the feminine gender, in the Greeke the maſculine; which is the beſt as they ſay, Becauſe ſhe ſhould rule as a man, and not to be over-ruled as a woman: & therfore for the even ſway therof it is called the Kings right hand, becauſe by it Kings reigne, and kingdomes without it are ſo far from flouriſhing, that they be nearer periſhing; for a kingdom without juſtice is like a ſhip without a rudder in the middeſt of the Sea, and under it good men doe according to the Lawes, evill men ſuffer according to the Lawes.

Qu. *How many are they among other faculties, that the whole world is governed by?*

A. Three; Divinity, Law, and Phyſick; according to the Verſe,

Theologis animam ſubjecit lapſus Adami,
Et corpus Medicis, & bona Juridicis,
Our ſouls, our bodies, goods, by *Adams* fall,
Are to Divines, Phyſicians Lawyers thrall.

Q. *What is the reaſon truth laſts ſo long?*

A. Be-

A. Becauſe it is the Image of God: but another in conſideration of our times, ſaid, Becauſe it was ſo ſeldome worne, according as theſe Verſes ſeem to import;

Omnibus rebus jam peractis,
Nulla fides eſt in factis,
Mel in ore, verba lactis,
Fel in corde, fraus in factis.

Engliſhed.

All things finiſht now and ended,
Nothing's ſpoken that's intended;
Where milke and honey words proceed,
There's gall i'th heart, deceit i'th deed.

Q. *Is it all one thing to lie and to tell a lie?*

A. Not; for he which lies, is not deceived himſelf, but ſeekes to deceive another; but he which tels a lie, is deceived himſelf; therefore a good man muſt take heed that he do not lie, a wiſe-man that he doe not tell a lie, though moſt now with *Malchus* ſervant have their right eare cut off, that they can heare nothing rightly, nor ſpeake any thing truely, which is a moſt hatefull vice: but let every good man ſay, *Ita me veritas amet, & ego veritatem, tanquam animam meam, qua eſt rara avis in terris:* So I love truth and truth love me, as mine own ſoul; though this be ſomewhat a rare bird in theſe times.

Q. *Is*

Q. *Is faith to be kept with an enemy?*

A. It is; for we are not ſo much to conſider to whom, as by whom we have ſworn; and therefore he is found much faithfuller than thou, which beleeving thee, having ſworne by the name of God, hath been deceived, then thou that by that meanes haſt deceived him, though nothing be now more common then ſo to deceive.

The Oath which the Ancients ſwore by, called Joves Stone.

This Oath they held very ſacred, for he that ſwore was to hold in one hand a ſtone, and then to pronounce theſe words;

If knowing, I deceive, Jupiter caſt me from my gods, from my Countrey, and from all happineſſe, as I caſt away this ſtone.

Q. *From whom for the moſt part doe wee heare truth?*

A. From childiſhneſſe, from ſleep, from fooliſh, from the drunk, from the mad.

Lewis 11, was wont to ſay, all things were plenty in his Court, but only truth was ſcarce Of which ſaith *Tully* in the commendation therof, it hath ſo much power, that by no deceit wit, or cunning it can be overthrown; and although it hath neither patron nor defender, yet it defends it ſelfe, & it is like the bloud

bloud of the Goat, that will breake the very ſtone to appeare.

Q. *What thing is that which for the moſt part wants ſucceſſors?*

A. Vertue and truth; for though a man may bequeath his goods by teſtament, yet can he neither vertue nor honeſty.

Q. *What is meant by the Riddle in* Virgil, 1. Dic quibus in terris, &c.

Engliſhed.

1. Tell me in what part of the earth thou canſt behold, looking up, but three yards of heaven?

2. Tell me in what part of the earth, flowers grow inſcribed with the names of Kings, &c.

A. Of the firſt, ſome underſtand this to be meant of the diggers in ſilver mines, out of which if any one looke up, from thence he cannot behold above three yards of heaven. And for the ſecond of theſe flowers (it is thought) he meant gold and ſilver, which being coined in money is inſcribed with the names of Kings, & the moſt precious Roſes among men: and yet *Virgill* himſelf then living being asked this queſtion, ſaid, He ſtruck that croſſe in *Grammar*, to torment curious Readers and Interpreters.

Golt

Golt. *Dictio scripta per* l, *Germanica, grata cuique est:*

Got. *Est tamen* l *dempta vox ea nobilior.*

Gold. This German word with *l* is large of fame:

God. But *l* substracted, the most noble name.

Germani cunctos possunt perferre labores,
O Utinam possent tamen bene ferre sitim.
The Germans to all labours them inure,
O that they could but thirst so well indure.

Cleobulus Riddle of the Year.

There is a father which hath twice six Sons, and they have thirty Daughters a-piece party-coloured, having one cheek white, and the other black, and they never see one anothers face, nor live above 24. houres.

Q. *There is a thing that is neither Fire, nor Moon, nor Star, and yet it shines onely in the night, and what may that be?*

A. The Glow-worm.

Q. *What is that that stands still on one foot, and with the other walks round?*

A. A pair of Compasses.

The Crocodiles Syllogism she proposed to the woman whose childe she had gotten.

If (quoth ſhe) thou ſhalt tell me true what I intend, I will give thee, thy ſon. Quoth ſhee, That thou wilt not reſtore him me; now therefore give him me becauſe I have told true. Why then, quoth ſhe, if I do reſtore him thee, thou haſt not told true, and therefore I will keep him.

To which purpoſe one thus asked his ſervant, Art thou not a lyar? tell me true; but his ſophiſtical ſervant ſaid, If I be a lyar, how wilt thou that I tell true? If I be a lyar I will ſay I am ſuch a one, that thou mayeſt know me not to be ſuch an one.

Reſolve this Riddle.

The *Cretans* are lyars, ſaith *Epimenides* he himſelf being a *Cretan*; now if the *Cretans* be not lyars, *Epimenides* lyed; if the *Cretans* be lyars, how did *Epimenides* tell true, he himſelf being a *Cretan*?

I will now put to thee ſome queſtions to finde an anſwer for thy ſelf, to ſee if thou canſt yet ſwim without cork.

Q. *Since there is no new thing under the Sun, how comes it that in the old world, ſome ſay they have found out a new?*

When S. *Paul* wrote to the *Romans*, why did he not write to the Pope?

Objurgatory Letters came to *Jehoram* a wicked

wicked King written by *Elias* the Prophet, when *Elias* was tranſlated into Heaven, his father *Joſaphat* living; now tell me, When and where theſe letters were written, and by whom they were ſent, *Paral.* 2. 21.

Q. How comes it that ſome black ſtones draw white lines, and white ſilver black lines?

Mille boves paſcunt, vitulorum millia centum,
Muſca ſuper vitulum quem libet una ſedet.

Engliſhed.

In a fair meadow fed a thouſand Oxen, and one hundred thouſand Calves, and upon every one of theſe ſat a Fly; now tell me how many legs were there in all?

Two young men carried eggs, and as they travelled by the way, at laſt, the one ſaid to the other, If thou give me one of thy eggs, I ſhall have as many as thou; to whom the other replyed, But if thou give me one of thine, I ſhall have twice as many as thou. Now I would ask, How many did each of theſe carry?

Tot prior ova tulit, quot luſtrum continet annos,
Poſterior vaga quot ſidera mundus habet,

5———7

A certain Marriner tranſporting thirty paſſengers

paſſengers in a ſhip, of which fifteen were Chriſtians, and fifteen Jews; there aroſe a great tempeſt, ſo that the ſhip could not be ſafe, unleſſe at leaſt half of the goods and half of the men be thrown over-board to lighten it, and then they began amongſt themſelves to debate and agree after what manner this ſhould be done; at laſt they were content, that the Maſter ſhould ſet them all in a round circle, beginning where he would, and ſo every ninth man ſhould be thrown over till fifteen were gone, the Maſter ſparing the Chriſtians, ſo ordered and placed them, that every ninth man was a Jew: and ſo the Chriſtians ſafe, and all the Jews were loſt.

Q. *But how was this done?*

A. Firſt, he placed them in this order: 4 Chriſtians, 5 Jewes; 2 Chriſtians, 1 Jew; 3 Chriſtians, 1 Jew; 1 Chriſtian, 2 Jewes; 2 Chriſtians, 3 Jewes: 1 Chriſtian, 2 Jews: 2 Chriſtians, 1 Jew; and he began to number from the firſt of the 4 Chriſtians; as for example.

CCCC, IIIII, CC, I, CCC, I, C, II, CC, III, C, II, CC, I.

Q. *What labours of all other are the moſt grievous?*

A. Do-

A. *Docentis, Imperantis in bello, Precantis, parturientis.*

Of him that teacheth, of him that commandeth in war, of him that prayeth, of her that bringeth forth: the Vulgar say, the labour of the hand, but the wise say, that of the mind, which not only wearies the body, but dries up the bones, and hastens old age and death, whereas the other is healthful to both. A certain woman told King *Antigonus* that he was happy, because he was a King: O mother, quoth he, if thou didst know the many cares that are worn with this Diadem, thou wouldst not take it up from the dirt.

Some say, the care of the Magistrate, although much lies upon the Church-man, but more upon the Magistrate, that hath not onely the care of soules, but of bodies and goods, and therefore they are called Gods.

For the care and pain in child-bearing, no man doubts, and experience maketh manifest, the miserable mother to have anxiety and grief of minde before, in and after: and the more, that when she hath brought forth, it is the enemy of God, and effect of her sin, insomuch, that one woman said, she had rather die ten times in the

vvars,

wars, then once to hazard the danger of child-birth. Thus *Luther* diſtinguiſheth of theſe labours.

Sudor { *Oeconomicus* / *Politicus* / *Eccleſiaſticus* } *eſt* { *magnus,* / *major,* / *maximus.*

The labour of the { Husband-man, / Magiſtrate, / Miniſter, } is { Great, / Greater, / Greateſt of all.

Yet ſince the vulgar lightly eſteem this labour of the minde, and think much that their labour of body ſhould ſo far extend to maintain the honour and leaſure of mind, I will thus propoſe an example: When cattel could ſpeak, it is ſaid the ſheep ſaid unto their Maſter, We think we have hard meaſure at thy hands, in that thou takeſt from us both Wooll, Cheeſe, and Lambs, and without allowance from thee, turneſt us to ſeek our living from the earth, when to thy Dog, that yeelds thee none of theſe comforts, thou imparteſt thy bread from thine own hand: but then the Dog replyed, All this I have, and deſervedly it is to me due, for I am he that preſerves and keeps you from the theft of men, and from the rapine

pine of the Wolf: the Sheep hearing that, was content the Dog ſhould have a greater allowance.

S. *Martin* ſeeing a Sheep new ſhorn, ſaid, this beaſt hath fulfilled the Commandement; for ſhe having two coats, hath given one to him that wanted.

Of *J. Hus*, and *M. Luther*.

Of *Hus*, his adverſaries were wont to ſay, That he had the ſound of the Gooſe, but he propheſied, that after 100 years a Swan ſhould come, whoſe ſhriller note ſhould more tingle their ears, and oppoſe their errours, whoſe fore-runner he was; they burned his bones many yeers after, but cannot deface his memoriall; and *Luther*, which was his Swan, did accordingly after ſucceed.

This grave and reverend man upon a time reproving a diſordered, luſtfull, and irefull liver, was anſwered by him, that his exorbitant and irregular life proceeded from the corrupt motions and affections of his heart, which he had laboured, but could not ſuppreſſe: No (quoth he) why though it be impoſſible for you to forbid the birds to flie over your head, yet notwithſtanding you

may keep them from making their nests in your hair.

Q. *What creatures are those that excell man in the senses?*

A. The Bore in hearing, the Spider in touching, the Eagle in seeing, the Ape in tasting, the Vulture in smelling, according to this following Verse here formerly expounded;

Nos aper auditu præcellit, aranea tactu,
Vultur odoratu, lynx visu, simia gustu.

Q. *When is dirt handled by dirt?*

A. When the Potter worketh his vessel.

Q. *What household creatures are those which never by nature grow gentle to a mans hand, nor never by Art?*

A. The Fly, the Swallow, and the Mouse.

Q. *What creatures of all other are the slowest, and which the swiftest?*

A. The Snail, and the Eagle, which upon a contention between them, whether should come first to a place, three dayes were assigned them, during which time the Eagle trusting to her present swiftness, loitered, and deferred so long to the last, that the Snail crept there before her. This Fable admonisheth continuall progression and study to be more effectuall to attain wisedom, then the seldome hasty snatches

of the too confident in his own ability and ſtrength.

Q. *What City is that that is founded in the waters, compaſſed in with waters, and hath no other wals, but the Sea?*

A. *Venice*, ſituate in the boſome of the *Adriatick* Sea, which hath continued unſhaken or unconquered ſince the firſt building 1152 years, and at this preſent famous in Buildings, Riches, and Government.

Q. *Whereupon did the Ancients name* England?

A. England, *ab Angulo*, as being an Angle of the World, ingirdled round about by the Sea, no where embracing the Continent, having within it plenty of all things, and comely perſonages the Poſſeſſors, as Saint *Gregory* on a time ſaid, ſeeing certain Engliſh youths at *Rome*, Well you may be called *Angli*, Engliſh; *quia vultu nitent ut Angeli*, becauſe their faces ſhine like Angels.

Q. *Why was it called* Britannia?

A. Or from *Brutus* or *Brito*, a King; or rather, as Maſter *Cambden* hath it, from *Brith*, that is, Woad, or Oade; and *Faire Regio*, becauſe the Inhabitants uſed to paint themſelves with Woad, or Oade.

Q. *What thing is that being blind it ſelfe, leads the blind, and bears him that bears it?*

A. A ſtaffe.

Q. *What is the Proverb of going to* Rome?

A. Hee that goes firſt to *Rome* ſees a bad man; he that goes the ſecond time, meets with him; hee that goes the third time, brings him home. As one ſaid of a lewd woman, He that lookes upon her with delight, is in his way to hell; he that talks with her, mends his pace; and he that enjoyes her, is at his journies end.

Q. *How ſhould man and woman be made like in marriage?*

A. Let the man be inferiour in ſtate and birth, and then marriage makes them equal; ſhe the better in deſcent and ſubſtance, hee in ſenſe and ſex.

Solon the Philoſopher ſaid upon the marriage of his friends daughter, Whoſoever this way hath got a good ſon-in-law, hath found a ſonne or rather better then a ſon: but who ſo hath found an evil one, hath loſt a daughter. Likewiſe another Philoſopher having loſt his Wife, ſaid, O Philoſophy, thy precepts are tyramicall, for thou biddeſt us love, and if we loſe what we love, thou biddeſt us not grieve.

Q. *By what meanes ſhall a young Papiſt*

Wench

Wench be as it were both a wife and a widow, and be sure to keep fasting dayes and nights enow?

A. By marrying with an old and impotent husband: but the quietest marriage saith one, is that, when the wife is blind, and the husband deaf.

Q. *Quid facies Veneris faciem cum veneris ante?*

Ne sedeas, sed eas: ne pereas, per eas.

The conceit of these Verses lies in the Latine words which cannot be expressed in the English; the question, *What wilt thou do when thou comest before the face of* Venus?

The answer, *I will go and not stay, least I perish in that way?*

Q. *What was the saying in ancient time concerning friends?*

A. That it was good to have friends; but bad to need their help; for friendship now adaies depends upon great fortune and little need: for as the Poet said,

Who ne'r wants, shall never lack a friend;
And who in want a hollow friend doth try,
Directly seasons him his enemy.

But, say we, such a one as is only a friend in words, is as bad as he that coins false money: and therefore,

Fide, sed ante vide; qui fidit, nec bene vidit,
Fallitur: ergo vide, ne capiare fide.

He that trusts before he try,
May repent before he die.

Socrates being reproved by his wife, for that he had prepared no better fare for his friends: quoth he, If they be our friends, they will not care: If they be not, we will not care; if they be good, here is enough; if they be bad, here is too much.

Q. Why is gold esteemed the most precious of all metals?

A. Not onely because it endures the fire, but for many other causes; pure gold expels poison, and therefore if poison be put into a cup of gold, there will be a boiling and strugling strife to expell it: it is restorative and physical both in body and state, the wind and the calm both of Sea and Land: and the prize for which so many toil and fight; and, yet is Iron more necessary for mans use many ways then it. In *Europe*, Iron is esteemed at a low rate, because of the plenty; but in the *Indies* it hath been esteemed dearer then Gold, where we have sometimes known fourteen pound of Iron to have been exchanged for 350 pound of gold; and where this is of no value, there

contention

contention is of no force; for in the Indies a whole houſhold will live quietly under one roofe together, and that roofe but of ſome large ſhell; and lighned night and day with the Lights of heaven, the Sunne and the Moone; which condemnes our diſcords and covetous diſpoſitions, where as we pine our ſelves to the graves, and then leave it to poſterity; according to the Verſe,

Dum potui rapui, rapiatis quando poteſtis.

Q. *Whereof was money at firſt?*

A. At firſt it was Tinne, after Silver, laſt of all Gold, quite oppoſite to the times and manners; for at firſt they were golden, after ſilver, but now we have the Tin and Iron age; and thus is the wine changed with the veſſell.

Q. *What gaine is moſt lawfull and honeſt?*

A. Not Vſury, that like the Viper, eats off the fathers head that lends, and the mothers bowels that borrowes. The moſt ſecure and honeſt gaine is husbandry, as one thus hath it, To ſeeke gaine by warrs is wickednesse; by ſea, dangerous; by deceit, ſinfull; by husbandry, lawfull. For firſt, if thou reſpect the health of thy body, which is to be reckoned among the chief goods, no life more wholſome: if frugality, no where more uſefull: if uncorrupted gaine, no where

more innocent: if integrity of life, no where lesse tainted.

Q. *Who are those that have fed others with their own harmes?*

A. Souldiers in the Low-countries and Germany.

Q. *Who are those that Fortune seldome favours?*

A. The over-timerous man; for his own feare presents some difficulty to discourage him in matters of most easie atchievement; and therefore as the Poet said,

Qui squis apes undasque timet spinasque roseti,
Non mel, non pisces, non feret ille rosas.

Who feares the Bee, the Water, prick o'th Rose,
Shall have no Honey, Fish, nor Flowers for's Nose.

Or thus.

Who feares a sentence or an old mans saw,
Shall by a painted cloth be kept in awe.

And therefore, *Audaces fortuna juvat.*

Q. *What is the meaning of these words when we say, as safe as a fish?*

A. Because when all other creatures perished in the Deluge, the fishes were onely safe. And of that when we say, As dumb as a Fish, Because no creature but can make som kinde

kind of noiſe or ſound, but onely the Fiſh, that is ſolely mute.

Qu. *Is that compact lawfull betweene the living, that the firſt dead ſhould returne to the longer lived, and ſhew the eſtate of the other world?*

A. In popery it is, and hath been uſefull; for ſo ſay they, *Marcellus Ficinus* returned after his death, and ſhewed where he had beene, and what he had ſeene. But we are taught otherwiſe, that wee are not to ſeeke truth from the dead; neither could the Glutton obtaine, that *Lazarus* ſhould forewarne his children.

Of the ſix Voyces in Muſicke.

Fama latere nequit, micat ut Sol inclyta virtus.

Fame and Vertue can be no more hid then the Sunne.

Q. *Who be theſe that for the moſt part ſing to them that either ſleep or cry?*

A. Nurſes.

Q. *Who is the beſt Arithmatician of all other?*

A. God; for he hath made all things in number, weight, and meaſure; likewiſe he numbers the ſtars, our teares, the haires of our heads, our dayes, our bones.

Pythagoras opinion of leaving pictures behind men for a memoriall to their posterity, whereof he saith: The body is but the cale of the minde, and he sees and knowes the least part of man, that sees or knowes onely his body, which more cannot be pictured; therefore saith he, Those that leave but the picture of the body, leave but an image of an image to posterity.

Of the good of learned men.

When the plague had consumed all *Greece*, *Hippocrates* by firing a whole wood purged the aire. So *Tully*, by his wisdome rescued *Rome* from the conspiracy of *Catiline*, & therefore was called *Pater Patriæ*: of whom one thus writes:

Defendi, tenui, vetui, face, &c. cade cruore,
Civis, Dux, Consul, &c. see *Virgil.*

Q. *What two wonderfull men were those, the one whereof was a traveller through the Sea, and the other a waggoner through the Aire?*

A. *Moses* and *Elias.*

Q. *What were the names of those two thieves that were crucified with Christ?*

A. *Dismas* and *Gismas*, as some Authors doe averre, *Dismas* the happy, and *Gismas*

Wonders to tell how many dayes
In one whole yeare there beene:
So many windowes in one Church
Men ſay are to be ſeene.
So many Pillars caſt by Art,
Of Marble there appeare,
As there are houres in juſt account
Throughout a complete yeare;
So many Gates doe entry give,
As months one yeare doth make,
A thing well knowne for truth,
Though moſt it for a fable take.

Unto which may likewiſe as a fourth be added though inferiour to the reſt, for ſpaciouſneſſe and bulke, yet famous for the roundneſs, neatneſs, and Monuments therein preſerved, of which it is thus delivered, *Heraclitus*, Patriarch of *Jeruſalem* conſecrated a Church for Knights Templers, ſo called at the firſt inſtitution about the yeare of our Lord, 1113.

And at that time they dwelt in a part of the Temple hard by the Sepulchre, wherof they were ſo named and vowed to defend the Chriſtian religion, and the holy Land, and Pilgrims going to viſit the Lords Sepulchre againſt Turkes and Infidels; ſome of their images are to be ſeene with their

legges

legges acroſſe, for ſo they were laid buried in that age, that had taken up the Croſſe, (as they termed it) to ſerve in the Holy Land, amongſt whom, was *William Marſhall* the elder, a moſt powerfull man in his time, *William* and *Gilbert* his ſons Marſhals of *England*, and Earles of *Pembroke*; upon *William* the elder his Tombe ſome yeares ſince was read in the upper part *Comes Pembrochiæ*, and on his ſide this Verſe;

Miles eram Martis,
Mars multos vicerit armis.

In proceſſe of time, when with inſatiable greedineſſe they had hoarded up great wealth by with-drawing Tythes from the Church; appropriating ſpirituall livings to themſelves, and other bad meanes, their riches turned to their ruine; for they fell at variance with other religious orders, rejecting their obedience to the Patriarch, procured envy of the common ſort; and in the yeare 1312. this order was condemned of impiety, and by the Popes authority utterly abolished, and the poſſeſſions aſſigned to the Hoſpitalier Knights of Saint *John* of *Jeruſalem*.

It is apparent out of ancient Records, that in this place after the expulſion of the Templers, was the ſeat and habitation of

Themas

Thomas Earle of *Lancaſter*, and of Sir *Hugh Spencer* King *Edward* the ſeconds Minion; afterwards of Sir *Amyer de Valence* Earle of *Pembroke*, and in the end turned into two Colledges or Innes of Court: and ſo much of the Temples, the antiquity thereof and the Monuments therein.

Grayes-Inne is ſo called, becauſe it was anciently the dwelling-houſe of the Lord *Gray* of *Wilton*: *Lincolnes-Inne*, of the Earles of *Lincolne*.

Q. *What three Rivers are thoſe that have the precedency before others?*

A. *Thames Severne*, and *Trent*; *Thames* renowned for the ſtately buildings ſhe paſſeth by, and for Swans, and ſhips that ſhe beareth: *Severne* for her ſwiftneſſe and beautifull Shores: *Trent* for her variety of flouds and fiſh, which ſome think to be ſo called of *Trent*, a French wood, which ſignifieth 30. becauſe it is ſaid ſhe beareth thirty ſeverall ſorts of fiſh, and thirty Rivers fall into her flood.

Q. *What Forreſt was that which was erected out of the ruines of moſt Churches, Townes and Villages of any other in the Kingdome?*

A. New Forreſt in *Hamſhire*, which *William* the Conquerour, to erect, pulled

downe

downe 36 Churches, all the Townes and Villages and houses farre and neere, and brought all within 30 miles compasse to a Forrest for wild Beasts, for which hainous offence the judgement of God soone overtooke his posterity: for *William Rufus* his second Sonne, King of *England*, in this Forrest was shot thorow as he was hunting by *Walter Terill*, shooting at a Hart, and so dyed: one of his other was blasted with a pestilent aire; his grand-child pursuing his chase, was there hanged among bowes, and so ended his life. And thus much of this large Forrest in this short discourse, for example and history.

Q. *What two Halls are those, famous for their Buildings, Courts, and adjacent Offices before any in this kinde to be preferred?*

A. *Westminster-Hall* and *Guild-Hall*, the one built by King *William Rufus*, of Irish-wood, in whose top no wormes nor spiders breed, though some venemous creatures sometimes crawle below, being of that continent and spacious nesse, not to be paralleld with the widest plat of ground in Christendome; which may be called the English Moderator, for that it can end a controversie, when no other place nor party may or can.

Guild-Hall for her continuall courses and sittings,

sittings, *London* being the Lady of Cities, and she the Ladies Chamber, wherein at the first entrance the Statues of two Gyants huge and terrible present themselves, which for discourse sake (their antiquity being such as few do relate of) shall here be briefly unfolded. These two Giants lived both in this Island at one time, 1200 years before Christ; at what time this Island was a desart, & inhabited only with a few giants, which at *Brutus* landing at *Totnes* in *Devonshire*, fled to their caves and desarts, where they lived: But after *Brute* and his *Britains* were settled, they tilled the ground and built Cities, and called the Island after *Brute*, *Britain*. And *Corineus* calleth that portion thereof that fell to his share *Corinea*, after the corruption of speech *Cornubia*, now *Cornwall*, being as the Horn of *Britain*. This *Corineus* was of mighty strength, and took great delight to combate with other Gyants, and none was able to withstand him, but at last one *Gogmagog* was found that on a day with thirty other Gyants assaulted *Brute* and his company, as they were sacrificing to their gods, by whom the rest of his company were slain, and he himself taken and kept alive, because *Brute* intended to see a single combate between *Corineus*

nens and him. *Gogmagog* was likewise a Gyant of such puissance and stature, being twelve cubits high, that he could pull up a great Oke at one pull, as it had been a hasell wand. Now both these Gyants being brought together, *Corineus* laid by his armour, and challenged his Combitant to handy-gripes, who at the first came upon him with such violence, that he crusht in pieces three of *Corineus* ribs, two of the right side and one of the left: wherewith *Corineus* mightily enraged, redoubling his strength, threw him upon his shoulder, and so carried him to the top of a rock, and threw him down headlong into the Sea, where he was bruised and broken with the fall into peeces, and so died, and the place is called to this day *Gogmagogs* leap.

And now since we have spoken something formerly upon occasion of *Brute*, and his Britains, the first Inhabitants of this Island, it remaineth that we set down the severall changes of Regall succession in this Kingdome, and by whom they were brought in, which were as followeth five in number.

1. The *Britains* by *Brute*, who reigned in this Kingdome 24 years, and before his death divided it amongst his three sons, *Albion*,

The Epitaph upon a Beggar.

Nulla mihi vivo domus, at nunc certa sepultoreſt,
Vita paupertas, Mors mihi divitiæ,
Vita mihi exilium, requies eſt certa ſepulchrum;
Vivus eram nudus, mortuus ecce tegor.

Engliſhed.

No houſe I living found, but dead a grave,
And in that as much room as rich men have;
My life was baniſhment, in death here naked,
I'me cloathed and covered, that in life went naked.

There is a thing which hunger cannot kill,
Although a thouſand years it ſleepeth ſtill;
And 'tis a wonder, though it common be,
Beyond the depth of mans capacity.
For if awake, he doth no minute live,
Unleſſe unto it preſent foode you give:
And what it is, if you deſire to know,
It is the ſpark that from the flint doth goe.

Eſt quadam ſcribenda notis bis quatuor arbor,
Sympoſiis aptas ferre ſueta nuces;
Unde notas ſi tres poſtremas dempſeris, inter
Mille alias unam vix reperiſſe queas.

A tree there is eight letters doe expreſſe
The name and nature; but three laſt being gone,

It signifies a thing you may well guesse,
So rare, that in a thousand scarce there's one.

It is said of *Castanea*; for a Chest-nut, take away the three last letters, and it is *Casta*, chaste, a thing so rare as one, saith, If dreams and wishes had been true, since Popery, there had been scarce a maid found to make a Nun. Or verifie this,

Quid nam illud?

Materia infœlix, detracta cadavere forma
Tam varia, ut nec ego me mihi nosse queam;
Haud melius fatum: nam pendeo more latronis,
Ingenium sic me furis habere putant.
Si dederis, servo, servatum reddo potenti;
Non nisi at auriculis tracta referre volo.

Englished.

Unhappy matter from a carkasse dead,
I first was stript from it that had me bred,
Unto no better fate but to betray,
And bound a prisoner that I cannot stay.
Cut was I to be hang'd down to the knee,
But some are better hang'd for cutting me.
What's given, I safely keep, and back restore,
But first I'm pull'd by th' ears to ope my dore.

Pul-

M. With holy reason thou hast subdu'd my madnesse,
To which, I overcome, subscribe with gladnesse.

Some short Discourses and Stories.

Two Cardinals, familiar acquaintances, came to a conceited Painters shop in Venice, to behold the pictures of St. *Peter* and *Paul*; and in the way of merriment they told him, he had made their faces too red. O, quoth he, that was my chief care, and such they are in heaven, blushing to see how and by what men this Church is now governed and by their pretended successors.

A certain Heathen King drawn by a reverend Bishop to Christianity, and to be baptized, and having put one foot into the water, and about to set in the other, he drew it backe, and first asked where he thought the greatest part of his Ancestors were? and hearing the greatest part to be in hell, he plucks back his foot, & said: It was more to follow the great number then the lesse, & so would go no further therein, and within three dayes after dyed.

Alexander the Great bid a Philosopher whom he loved, ask what he would of him & he would give it; he asked immortality;

(quoth he) How can I being a mortal man, give thee that? What then (quoth he) if thou aknowledge thy ſelf ſo, why doeſt thou not reſt in thine own kingdom, but ſetſt all the world againſt thee, and thy ſelf againſt all the world, as if thou ſhouldſt never die?

Aletha, the mother of S. *Bernard*, dreamed that ſhe ſaw a white whelp in her belly, and heard him barking; which after being expounded, from thence was propheſied, that ſhe ſhould be the mother of ſuch a whelp which ſhould be the Keeper of the houſe of God, & a great barker againſt his enemies: which afterwards was totally verified.

One told King *Alphonſus* that he dreamed he would give him a bag of Gold; but (quoth the King) you are no good Chriſtian, if you hold dreams to be true.

One came to a tradeſman in the ſeeming habit of a Scholer, and deſired ſomething to ſupport his neceſſity: who demanded of him firſt what he had been, and what he now profeſt; (quoth he) I have been a traveller, am a Scholler, and profeſſe the ſeven liberal Sciences. Now out upon it (quoth he) that ere thou ſaidſt it, and beg with thy ſeven Arts, when I that have 7 children, beſides a wife more then 7 more, with this one mechanicall and illiberal trade, liberally maintain

tain all theſe: avvay then with all thy skils, and learn this one of me, to keep thee from the gallows, begging, or the ſtocks.

One cut deep into the head in a fooliſh fray, came to a Chirurgion to be dreſſed, who ſearching to ſee if his brains were not periſhed, and not eaſily finding them, O, quoth he, do you think that I have any brains, that ſo raſhly entred ſo unlucky a brawl?

Of the unhappy Tree?

Pavius came weeping to his neighbour *Aruis* and ſaid, My friend, I have a Fig-tree in my Garden, an unlucky tree, on which my firſt wife hanged her ſelf, and then my ſecond, and now laſtly my third: quoth *Aruis*, I wonder how thou haſt found tears for ſo many miſchances; how many croſſes hath this tree born for thee? give me ſome of the branches that I may ſet them in my Garden.

A certain jealous husband holding his young boy in his arms, fetcht a great ſigh; quoth his wife, Why ſigh you husband? Becauſe I am doubtfull whether this childe I ſo love be mine own: quoth ſhe, Of that I will reſolve you preſently; ſo takig the

child in her lap, quoth she, You will grant him to be mine; which being granted; then quoth she, to put you out of all doubt, here I give him to you freely from mine owne hand, and so be sure henceforth he is yours.

It is read of a son of a certaine Carpenter that being unlearned, had notwithstanding carved upon some of his fathers spears, *Dominabor à mari usque ad mare*, I shall beare rule from sea to sea: a Priest coming by and reading it, and finding the boy unlearned, perswaded his father to put him to the schoole, which he did, & he became afterward to be Pope *Gregory*.

Of Pope Jone.

Papa pater patrum; peperit papissa papillum,
Est Successio vbi papa papam peperit.

She was after the time of *Charles* the great, in the yeare from the birth of Christ, 854, and she governed the Apostolicall seat two yeares, & some moneths & dayes; she held this rule,

Nascitur indigne per quem non nascitur alter;
ndigne vivit per quem non vivit & alter.

A certaine *Jew* being become a Christian, brought to King *Alphonsus* to sell a picture of

of St. *John* the *Baptiſt*, for the which he aſked 50 Duckets; to whom the King anſwered, thou art too inconſiderate and deare, to aſk ſo much for the picture of the Servant, when the Maſter himſelf was ſold but for thirty pence.

Pambus, as *Socrates* reports, coming to *Alexandria*, ſeeing a woman trimmed up for the Stage, fell a weeping, and being asked by ſome wherefore he wept? Quoth hee, I weep, and that for two cauſes: one, that through this I foreſee her deſtruction: the other, that I my ſelf ſtudy not ſo much to pleaſe my good God, as this woman to pleaſe lewd men.

A certaine Maid being unlawfully ſollicited by a young man, notwithſtanding he offered her large gifts, ſhe refuſed both him and them, & yet told him if he would give her a gift, which was ſuch a one as neither he himſelf had nor could have, & yet might give it unto her, ſhe would grant his requeſt; he ſaid he was *Davus* and not *Oedipus*; and could not interpret that Riddle: which then ſhe thus explained: quoth ſhe, thou being man, neither haſt nor canſt have a husband, and yet thou maiſt give me a husband by giving me thy ſelfe, & ſo I will give thee thy requeſt being a wife.

A certaine woman earneſtly looking upon a man, quoth the man. Wherefore doe you note me ſo much? quoth ſhe, I being a woman, looke upon thee being a man, out of which I was taken: but looke not thou on mee, but upon the earth thy ſubſtance and matter.

The woman was made to be a helper to man; a helper in his labours, a comforter in her ſelfe and in her children, according to the verſe;

Vt triſtis ſine Sole dies, ſine ſidere nox eſt,
Sic triſtis ſine prole domus, ſine conjuge lectus.

Where Sunne doth ſhine, the Hemiſphere is light,
Where Wife and Children, bed and houſe deiight.

A Cardinall on a time for his exceeding pomp and pride, was rebuked by the French King, and told, that it was not their manner of old to be ſo. So, quoth the Cardinall, in times paſt Kings were ſhepheards and keepers of cattell.

Socrates meeting with a boxe of the eare in the Market-place, quoth he, This is the grief, that a man knows not when to come out with his Helmet.

The

The father and his young ſon riding both upon a horſe, quoth the boy out of his ſimplicity and want of roome, Father, when you are dead, I ſhall here ride alone.

Vpon a time a boy well educated, and of good inclination, hearing an old man raſhly ſweare, came running to him, and kneeling upon his knees, intreated him for Gods ſake to ſweare no more, for it was a greivous crime. The old man amazed, bluſht, and ſought to call back the boy which was going on his wayes, to have knowne his name, and whence he was; but being gone without revealing himſelfe any further, quoth hee, Sure thou art no boy, but the Angel of God, which haſt given ſuch wholſome counſell: after this time I will never more ſweare.

When two pleaſant men were diſpoſed to ſpeake of ſtrange and unheard of things, (quoth the one of them) I was in a Country where I ſaw a Cabbage of that largeneſſe and breadth, that it covered 1500 Horſemen. And I (quoth the other) ſaw in another Countrey a Caldron of that huge breadth, that 100 men being working in it, the largeneſſe was ſuch, that one could not heare another knocke; (Quoth the firſt (I wonder what they would doe with ſuch a Caldron

Caldron. Why (quoth the second) to boile the Cabbage.

Of the Folly and Jests of Scholers.

One meeting a Physician, prayed him he would not be angry, because he was not yet sicke.

Another foolish Scholer hearing a Crow would live an hundred yeares, went and bought one to try the conclusion.

Another wanting money sold his bookes, and then wrote to his Father to be of good cheare, for now he lived by his learning.

Hereafter

Hereafter follow certaine brief observations, or secrets in Nature and Art, not impertinent to our former subject.

Of the knowledge of Mice.

Ælianus and *Lemnius* report, that Mice by a certain naturall instinct and knowledge above any other creature, to avoid their own hurt and danger, are forewarned, and thereby will avoid from an old house that is ruinous, and ready to fall, and betake them to a new before any danger approach. A president for time-servers to teach them when the great wheele runs downe the hill, to leave their hold, because then there is danger of falling; but when it runs up the hill towards the Sun-rising, to hold fast thereto, that it may draw them after it, for there is the house-rising.

Of the Fig-tree.

Josephus reporteth, that a Hennie or other fowle hung up in a Fig-tree, becometh marvellous tender, though otherwise harsh

and tough before; and that likewiſe a Bull or other wild beaſt tyed thereunto becometh tame.

Of the Kings-fiſher and a Hedge-hog.

THe Kings-fiſher & the Hedge-hog, as they are of two ſeverall elements, ſo are they of two ſeverall natures: for the Hedge-hog as it cannot abide the winde, ſo hath it a natural inſtinct to diſcerne before-hand the changes thereof, wch in her knowledge ſhe preventeth by turning the doore of her Cabin ever from the winde: the Kings-fiſher, as ſhee naturally delighteth living to flye againſt the winde, ſo by a certaine inſtinct of nature, being dead and hung up by the bill in the houſe, ever turnes her halcion beake to the quarter the wind ſtandeth in, and followeth it as the needle of the Compaſſe touched with the head of the Load-ſtone, ever turneth to the North pole.

Q. *What is held to be the moſt ſoveraygne medicine againſt any infection or poyſon?*

A. Plantan, which hath a marvellous vertue to deliver & aſſwage the ſame; and for further proof hereof, this ſtory following may

may confirme it, ſet downe as it was related unto mee from one that was an eye-witneſſe of the ſame, in this manner: That a Toad being ſtrucken on the backe by a Spider, and ſo poyſoned, the Toad beginning to ſwell, went inſtantly and did eate of a Plantan leafe, which grew neere unto the place, and it was immediately aſſwaged, and ſhe cured: being ſtruck againe by the Spider and poyſoned the ſecond time, was likewiſe by the ſame remedy recovered: and being ſtruck again the third time and ſo poyſoned as before, the party that beheld the former remedy goes inſtantly to the place, and for a concluſion takes away the herb, which when ſhee being ſtrucke againe, in her ſwelling, ſought for and miſſed, and not finding any other neere, ſo prevented of her phyſicke, burſt with the venome: which here I have inſerted, to ſhew as well the ſtrangeneſſe of the ſtory, as the ſoveraignty of the herb, and certainty of the cure.

An obſervation for women.

IT is obſerved by the curious, that if a man be the firſt that a woman meets with, after ſhe being newly churched comes out of the Church

Church doore, it ſignifies that the next child vvill be a boy: if a vvoman, then that it vvill be a girle: but this vve take rather to be opinion then probability.

Of Hemlocke.

A Certain Countryman had a field overgrovvne vvith Hemlocke, into vvhich he turned his Aſſe to feed; he comes ſhortly after, and found him (as he thought) dead; the Countryman thinking him to be ſo indeed, began to flay him: a Phyſician coming by, imagined the reaſon, bought him for his skin; and after he had bought him, quoth he, I vvill fetch him to morrow: In the morning when he came, he was recovered and alive, being awaked from the deadly ſleep wherein the Hemlocke for a time had caſt him: which when the other ſaw, he repented him of his fooliſh bargaine, as the other gloried in his crafty match.

Of a Fly.

IT is a Maxime, that what is once dead, cannot bee recovered; yet a Fly, that worthleſſe creature, being drowned & dead, will be recovered againe by laying her in warme aſhes. As likewiſe the Cuckow that ſleeps as dead all the Winter, is revived againe

gain in the Spring by the warm approaching raies of the Sun.

Of the Horse.

THis a Maxime in Farriers hall, that the livelier and quicker a Horse is, the deeper will he thrust his head into the water when he drinkes, as the duller and slower, the more shallow.

Of the Sabbaticall River.

IOsephus in his history makes mention of a certaine River that ebbs and flowes six dayes of the weeke, and ever rests without moving on the Sabbath day.

Likewise a second wonder.

IN the Isle of Man are found at this day certaine trees of Timber, and other wood in great abundance, many fadomes under the ground, which were thought thither to be brought & buried in *Noahs* flood, and not discovered till of late yeares.

Humane

Humane Life Charactered by *Fran.* Viscount S. *Albans.*

THe World's a bubble,
and the life of Man
Lesse then a span.
In his conception wretched
from the Wombe,
So to the Tombe;
Curs'd from his Cradle,
and brought up to years,
With care and fears.
Who then to frail
Mortality shall trust,
But lines the Water,
and doth write in dust;

Yet whiles with Sorrow
here we live oppress,
What life is best?

Courts are but
Superficial Schools
To dandle fools:

The

The Rural parts
are turn'd into a Den
Of savage men:
And where's a City
from all vice so free,
But may be term'd
The worst of all the three?

Domestick Cares
afflict the Husbands bed,
Or pains his head:
Those that live single,
take it for a Curse,
Or do things worse:
Some wish for Children;
those that have them, none;
Or wish them gone.
What is it then to have,
or have no Wife,
But single thraldome,
or a double strife?

Our own Affections
still at home to please,
Is a disease:
To crosse the Seas
To any forraign soil,
Perill and toil:

Wars

Wars with their noise affright us,
and when they cease,
We are worse in peace,
What then remaines?
But that we still should cry,
Not to be borne,
or being borne to die.

Conclusion

Conclusion.

I That this while have travel'd in a taske,
Unfolding Questions that like Riddles maske,
And have their depths reveal'd, that secret found,
Which craves more art to answer then propound,
From Jests and Epigrams have soar'd to th' skye,
And join'd their lower use to things more high:
Have wrote of Winds, whose restlesse rage still doubles;
Of Isles and Ports, and Rivers where it troubles.
I all which having past what I intended,
My task is done, much added, here all ended.

FINIS.


BRITISH MUSEUM
15
63
FEB

In laudem Operis & Authoris.

LOok as a stately Edifice rais'd hye,
Pleaseth the builder, feeds his curious eye:
Yet if within the whole work we survey,
The owners ornaments adorn his clay:
Even so is man built up by God, to be
A receptacle for the Trinity;
To beautifie which frame, nothing more dear
Than Knowledge that's divine, which thou hast here
At easie rate. It's Balme from Gilead brought,
Where Canaans blessed Language thou art taught.
Philosophy, that fraught the Cynicks hours
With knowledge of th'immortall powers,
Is hither brought; discovering the true use
Of contemplation: This book doth produce
A compleat Synode, whose authentick word
Becomes the sagest: It's like Jonas Gourd,
Which veil'd him from the Sun, for 'twill advance
The simplest from the vale of ignorance.
Here Reverend Fathers, Poets, Orators,
Councels, Schoolmen, and Philosophers,
In one joynt-union gravely all agree,
That thou another Oedipus shalt be,
Expounding what's most dark, whilst th'unread swain
Envying th'ingenious musick of the brain,

Sits mute to hear thee speak; but thy reward
Is fame, respect, preferment, and regard.
Such fate attends that man that will but look
Friendly, or read the good things of this book:
Seeing when from beasts this little difference have,
Man can discourse and laugh. Then he that gave
Thee these endowments better'd for to be,
Take this Discourse, or wits Monopoly.
And such sweet profits of it shall ensue,
(As what indeed is every good mans due)
Honour and fellowship among the wise,
From whence this benefit or good doth rise:
As hearing, reading, and calm conference,
Where man's most safe, scorns the base expence
Of hasting time; time's onely lent to man
His wayes to examine, Arts wide depth to scan.
Be then advertis'd, this Help to Discourse,
Bespeaks thy future good, will gently force
Knowledge into thee; and the generous wise
Will know thee fit for all societies,
If in thee their name of these finds room,
Others will speak, whilst thou with shame sit'st dumb.

W. L.

ALIUD.

OR as a Statuary on a ſtone,
Conceits what image he may forme thereon,
Pencels his thoughts; then his induſtrious hands
Drives forth the needleſſe matters, and to ſcans
His labours period, and to all declare
A ſeeming creature beautifull and faire:
Even ſo our Artizan, more to expreſſe
The marrow of great volumnes in his leſſe;
Here labours to preſent unto thy view
This little model, ancient, and yet new
In ſome Additions, and the whole ſo till
That look, or walk, or taſte, or what you will
As in a Garden, reach but forth your hand
There's fruits, there's flowers, but wiſh for, and command,
That every page, as fancie may invite you,
Like to a ſeverall Arbor may delight you:
Not longer then to ſtay you at the doore,
Set on this Aker, and peruſe it o're.

Ad amicum ſuum candidum & cordatum.

WHat lay impriſon'd and confin'd alone,
Onely to deeper apprehenſion,
In ſeverall Authors diverſly diſtract,
Is here collected, and in one compact.
Here's help for thoſe whoſe wits and brains are dry,
And for Diſcourſe a twelve times new ſupply:
Which our unwearied *Author* once more ſends,
That would be ſtill a helper to his friends.
Matter and forme, two Pillars that uphold
And deck forth Rory, like rich ſtones in Gold;
Being neatly married in harmonious skill,
Yeeld more of Matter and Diſcourſe at will.
But if ſome ruder hand ſhall ſever either,
The grace was found in both, is loſt in either.
If any breach thou finde betwixt theſe twain,
Be thou the Prieſt to Marry them again:
Which thou ſhalt hardly need, for they have ſtood
Our ſome years trials, and approv'd them good.

H. H.

A Help to Diſcourſe.

Introduction.

TO begin in God, is the beſt foundation that can be laid, as teſtifieth both experience, example, and conſent of Ancient, Sacred, and Prophane Writers. After which preſident, in that little I purpoſe, doe I task my ſelf a follower, that I may begin more orderly, proceed more decently, and end more profitably, wherein thus I proceed:

1. In Divine Propoſition.

Queſt. WHat is the moſt ancient of all things?

A. GOD, becauſe he hath no beginning.

Q. *Wherein doth he moſt manifeſt himſelf?*

A. In the Scriptures, the Herald of his Truths, and the witneſſes of his Mercies.

Qu. *Wherefore are the holy Scriptures, containing the myſtery of mans ſalvation, folded up by God in ſuch obſcurity and darkneſſe, as ſometimes* Maximilian *the Emperour, in the firſt of*

his eight questions to the learned Abbot Trite-mius *demanded.*

A. The holy Scriptures (as a Father saith) unlesse they be read with that Spirit, by which it is believed to be written by the inspiration of Gods Spirit, for the direction of mans life, and that with humility, and desire to know and be governed by it, cannot be understood, but remain as a dead Letter in the efficacy thereof.

Concerning whom, yet further St. *Gregory* saith, Though they have in themselves that height and depth, wherein their Mysteries may exercise the wisdome of the Learned, yet have they also that easinesse and plainenesse, that the simple may be comforted and taught; being in themselves that worthy full River, both shallow and deep, where in as the Lambe may wade, the Elephant may swim.

Of whose depth, St. *Austine* thus speaketh further; The holy Scriptures are thus written, saith he, that by their height, the proud may be abased, as with their easinesse, the simple may be comforted: Adding withall, That it is our dulnesse of capacity that they seem so hard unto us, and the veile of our hearts, which cannot be removed, unlesse by him which hath the *Key of* David, *which*

opens

opens where no man shuts, and shuts where no man opens, which only can open that sealed book.

And therefore, as another Father saith: God hath not wrapt up these high mysteries of Scripture in such obscurity, as envying mans knowledge, but that the study and industry of man might be the more profitably exercised; adding withall. That no man ought to be too much dejected, that he cannot understand every mystery therein, for that there are some things, that to be ignorant of, though they may somewhat subject thy presumption, will not endanger thy salvation; for that all things are not so necessary to be perceived of all. And therefore, according to St. *Austines* rule, if thou lovest the Law of God, manifest it in reverencing that which thou understandest not, as in practising that which thou doest understand; and thou shalt have first wherewithall to drinke, after stronger meat to eat; and possesse thy self with patience, knowing, that whilst we are in this mortall flesh, we can perceive but as in a mirrour; yet that hereafter we shall be translated to a higher Academy, where God himself shall be our School-master, and then we shall see him as he is, where all shadows vanish, and the substance only is embraced:

where being ascended, we shall know the truth of all, either argued or debated of in this sublunary Region, where we live among doubts.

Q. What were those three conjunctions Saint Bernard so wonderfully wondred at, the like whereof neither can, or shall ever be done again upon the face of the earth?

A. Three works, three conjunctions hath that omnipotent Majesty made in the assumption of our flesh, wonderfully singular, and singularly wonderfull, even such as the very Angels were amazed at it:

1 Conjunction of God and man.

2 Of a Mother and a Virgin.

3. Of Faith, and the heart of man to beleeve this.

Q. Which is the greatest of those conjunctions?

A. The first conjunction is wonderfully great, wherein is conjoyned earth and GOD, Majesty and infirmity, so much vileneſſe, and so much purity; for nothing is more precious than God, nothing more vile than dirt. The second no lesse wonderfull: for by the ear of man it was never heard, nor by the heart of man ever conceived, that a Virgin should bring forth, and become a Mother, and that there should be a Mother that should yet remain a Virgin. The third is

inferiour

inferiour to both first and second, but not lesse strange, that mans heart should have power to beleeve this.

Q. *How many severall wayes since the beginning of the World hath God brought forth man?*

A. Four wayes, according to *Anselme*, which are these: 1. A man without the help of either man or woman, as *Adam*. 2. A woman out of man, without the help of woman, as *Eve*. 3 By both man and woman, according to the common course of Nature. 4 Of woman without man, as *Christ*.

Q. *By the conjectures of the learned, for how many thousand years from the Creation was the world ordained to continue?*

A. Six thousand years, because that as in six dayes the World and all that therein is, was created, and so God rested the seventh: so thereupon it is probably collected, that in 6000. years, which are but as six dayes in Gods account, it shall again be dissolved: after which shall follow an everlasting Sabboth of rest. Of this opinion were many of the Fathers, and other more modern writers; as that there should be two thousand years before the Law, and two thousand years under the Law, and two thousand years under the Gospel.

Qu. *But*

Q. *But of this what shall I determine?*

A. Let this doctrine then suffice thee, and all other good Christians, that we are religiously to expect the end of the World, and the comming of Christ, and so daily expecting prepare our selves thereafter; but not curiously to pry into those hidden and un-revealed secrets, not imparted to men or Angels.

Q. *Why almost among all Nations, is the Name of God expressed in four Letters?*

A. The learned do agree, that this is done partly from the intimation of the Hebrews, but more especially from the meere providence of God, which otherwise could not be: as among the Latins, it is *Deus*; the Ægyptians, *Theut*; the Persians, *Syro*; the Hebrews, *Adoni*; the Greeks, *Theos*; the Arabians, *Alla*; the French, *Dieu*; the Germans, *Gott*. And withall to signifie, that as his name consists in four Letters, so his Mercy hath a relation thereunto, in that he will have his Elect gathered unto him from out of the four quarters of the world.

Q. *What are those things that cannot be defined?*

A. The School-men do affirm, God, for his exceeding formosity and beautie; Sin, for the exceeding deformity and loathsomnesse; the

the first matter, for the exceeding infirmity and inexistency.

Q. *What number is the most vitall among men?*

A. Eight; because eight souls were onely preserved in the Ark, and eight onely in the Scripture mentioned to be raised from death to life.

Q. *Since* Adam *and* Methusalem *lived* 900 *and odde years, why did God never suffer any to accomplish* 1000?

A. The most of the learned are of opinion, that this is not without some deep Mystery; and which may be, partly because a thousand years hath a type of perfection, God never suffered any to fulfill it, to shew, that there is no absolute perfection in this world.

Q. *What is man, and his perfection in this world?*

A. Man, in this world, as it were the compendium or epitome of all Creatures: for severall Creatures live in severall Elements, as Water-fowles and fishes in the Water: Birds in the Ayre, Beasts upon the Earth: but Man enjoyes all these; with his head he looks up to Heaven, with his minde he looks into Heaven, and with his feet he walks upon the Earth, his arms keep

ayr, as the birds flye; with his eyes he contemplateth Heaven and Earth, and all ſublunary things: he hath an eſſence as other bodies, produceth his ſeed as plants, his bones like ſtones, his blood like the ſprings in the channels of the earth, his hair like the graſs, the ornament of the earth, &c. He lives as a Plant, flouriſheth as a Tree, for a man is as a Tree turned upward, his feet are like the boughes, his head like the root, his body like the trunk. Beſides, ſome Creatures *are* onely, as *Starres*; ſome *are*, and *live*, as *Plants*; ſome *are*, *live*, and have *ſcent*, as Beaſts; ſome *underſtanding*, as Angels; all theſe concurre in man; *Eſt*, *vivit*, *ſentit*, *intelligit*.

Q. *What three things are thoſe, that he which often remembers ſhall ſeldome do amiſſe?*

A. That above there is an Ear, that heareth all; an Eye, that beholds all; a Book wherein all our offences are written.

Q. *Whereunto may likewiſe be annexed a ſecond* Memento, *and not inferiour to the firſt, being Saint* Anſelmes *obſervation upon the laſt day?*

A. Where, at thy right hand ſhall thy ſins be accuſing.

At thy left hand, infinite Devils expecting.

Vnder

Vnder thee the furnace of Hell burning.
Above thee an angry Iudge.
Within thee thy conscience tormenting.
Without, the world flaming.
Where onely the just shall be saved.
Whence to flye it shall be impossible.
To continue still, intolerable.

Therefore while time is, prevent that, that in time will be: for as one saith, If it be not prevented, it will be repented.

Q. *Who was he that never laughed, but sometimes wept, as we read in the Scriptures?*

A. Christ, of whom we read that he three times wept.

1 When *Lazarus* was dead.
2 Over *Jerusalem.*
3 Vpon the Crosse, when he delivered up his Spirit with cryes and tears.

Q. *There be four duties we chiefly owe, and among all other are especially bound to pay: and which be they?*

A. Debemus
- *Deo timorem.*
- *Patriæ amorem.*
- *Parentibus honorem.*
- *Proximo favorem.*

To
- God, fear.
- Our Countrey, love.
- Our Parents, honour.
- Our Neighbour, favour.

A Rule for our life.

So { Learn, / Live, } as if { Thou shouldest live alwaies. / Thou shouldest die to-morrow.

Suspice cœlum, despice mundum, respice finem.
Look up to Heaven, despise the world, respect thine end.

Q. *There are three especially unhappy in the Law of the Lord, and who are those?*

A. 1. He that knows and teacheth not.
2 He that teacheth, and doth not.
3 He that is ignorant, and yet learneth not.

Q. *Whether was there any writing before the Flood? and if, how preserved, notwithstanding the Deluge after it?*

A. It is answered: We have no writing before the flood: yet St. *Jude* doth somewhat insinuate of the writing of *Henoch*; and *Josephus* and others write, that he erected two Pillars, the one of brick, and the other of stone, wherein he wrote of the two-fold destruction of the world, the one by water, and the other by fire; which by tradition was preserved to the dayes of the Apostles.

Q. *What was the sentence, according to the opinions of the learned, that Christ wrote with*

with his finger in the dust of the pavement of the Temple?

A. Some think it was the same that he spake; *He that is innocent, let him throw the first stone at her*: Others think it was this, *Festucam in oculo fratris tui vides, trabem in tuo non vides*: Thou seest the mote in thy brothers eye, but not the beam in thine own.

Q. What book did Samuel *write, besides those two in Scripture that bear his name?*

A. A Book of the office and institution of a King.

Q. What Book did Salomon *write, besides those extant in Canonicall Writ?*

A. Salomon wrote three thousand Parables, and five thousand Songs, besides that *Magnum opus*, of the nature of all Herbs, Trees, and Plants, from the Cedar to the Hyssope upon the wall, all destroyed by the Babylonians at the destruction of the Temple.

Q. Whether did God create hurtfull creatures, as Scorpions, Serpents, and such like?

A. It is answered, there are some that seem evill unto us, which yet are not simply evill of themselves; for no substance is simply evill of it self: and the Scripture teacheth us, that Serpents were created among other Creatures; but God pronounceth that all were good: but that

tures are now hatefull to man, that is not t
be attributed to the first Creation, but to th
second, after the lapse or fall of man; who
he had persisted in his duty to God, no Cre
ture should have been offensive unto him
but over them he should have born a willin
subjection. For God made nothing evi
neither doth he make sickness, barrenness
tameness, or the like: but they rather hav
deficient then efficient causes: as the want
health, his good creature is the cause of sick
ness: the withdrawing of light, the interpo
sition of darkness, and so the like.

*Q. What name was that among the Jew
so highly reverenced, that it was onely lawfu
for the Priests to name it, and that but at the so
lemn Festivals?*

A. The name *Jehovah*, a word consistin
but of seven Letters, and yet all the five Vow
els, according to this verse:

*Quinque simul junctis constat vocalibus n
Dinio, & est magno majus in orbe nihil.*

Five Vowels joyn'd together make a name
In Heaven, or Earth, none greater then t
same.

*Q. What among other are held to be thin
of great difficulty in Scripture to beleeve, and
the greatest opposition to sense to conceive?*

A. Some think the Creation of the Worl
bein

being made of nothing: some, the conservation thereof, and all creatures therein; some, the Incarnation of the Son of God: others, the resurrection of the flesh. Besides these, there are some that think *Noes* Ark, and the union and preservation of so many divers creatures in it, so many mouthes fed, ordered, and at last safely delivered out.

Q. *In how many Chapters and verses doth the Canon of the old Testament consist in?*

A. In 777. Likewise the Jewish Rabbians have collected to be in the Books of the Law verses 5845. In the Prophets 9294. In *Haggai*, 8064. In the Books of Apotrypha, chap. 173. In the New Testament, chap. 260. *Malachy*, which is the last of the Prophets, stands as the porch between the Old and New Testament, whereat (as *Tertullian* saith) *Judaisme* ends, and *Christianity* begins.

Q. *Where was God before he made the World?*

A. St. *Austine* noteth this as vain a curiosity to enquire, as it is to demand what he did before he made the same; and yet to give the curious some satisfaction, to the first he answers; That God dwelt in himself, by himself, and was God to himself. And for the second, He was not idle, in that he chose us before the world, and proposed in himself

the

the Creation of all things. But he that wi
further busie himself to pry into this Ar
how all things could be made by his Word
when God made choyce of a remnant, an
rejected the greatest part, and the like;
such questions, say we, amaze the curiou
and humble the wise, and let it be thought
sinne in us to have a tongue to speak, or
heart to think, where the Spirit of Go
had not a pen to write; and let such be a
swered, as St. Austine answered one curiou
in such questions: That he ordained a H
for such kinde of inquirers. And as Euclid
Philosopher answered one so demanding
What thou askest (quoth he) I am ignora
of, but this I know, God is angry with h
kind of inquirers.

Q. *There is a thing which is the Temple itself, the Altar, the Priest, he to whom it was offered, he that was offered: and who was that?*

A. A strange collection, proposed and s
solved by them that have swet in the trave
of the Scripture, and verified of him
whom all the Prophets bear witnesse, th
is, Christ. For in a Sacrifice four thin
are to be considered: 1. To whom it w
offered. 2. By whom. 3. What is offer
4. For whom it is offered; which all ha
their concurrence in him.

Q. *Whet*

Q. *Whether did the Crosse bear Christ, or Christ bear the Crosse?*

A. It doth both, and both at once, and in bearing him, it bore all our iniquities: and therefore as a Father prayed, so I desire that he may be wholly fastned in my heart, that was wholly fastned on the Crosse for me, of which thus further.

Inter carnifices sanctus pendente latrone,
Par est pœna trium sed dispar causa duorum:
Hi mundo sunt quippe rei proprijsque malis;
Huic rens est mundus salvatus sanguine justo.

Between two theeves the just condemn'd to die
Did hang, where all like punishment did try,
Though for a cause unlike, they both death tryde;
For sinnes vnto world, he for the worlds sinnes
Vnjust.

Of which one wittily ads, that if ever good company was in the midst of evill, then it was.

Q. *What were the two Theeves names?*

A. *Desmas* and *Jesmas*:

Jesmas damnatur, Desmas ad astra ferator.

Q. *What were the first and last words that Christ spake in this world?*

A. The first was *Fiat*, *Let there be*: and after he added, *Increase and multiply*: the last words were, *Father into thy hands I commend my spirit.*

Q. *Whether is it more necessary, that Christ*

should be in Heaven, or in the Sacrament, as the Papists would have him?

A. In Heaven: witnesse Christ himself, when he saith, *It is expedient that I go away from you, for unlesse I goe, the Comforter will not come.*

Q. *What wicked man was that, that for a most vile price sold to others what he had not in his power, and yet what was more precious then all the world?*

A. Judas, that sold Christ: of whom, as a Father writes, his death was answerable to his life, in that he was hanged being a theef, that he burst being a traytor, &c.

Qu. *A certain godly man, from a wicked required a gift that was more excellent then all the world, and yet he gave it: and what was that?*

A. Joseph of *Arimathea*, when he begged of *Pilate* Christs body.

Q. *What part of the body of man doth God chiefly require for his service?*

A. The Heart, that inward Triangle of love; for which he calls for in these words, *My son give me thy heart*: and in another place, *This people honour me with their mouthes, but their hearts are farre from me.* To which purpose is here annexed a Fable of a certain Hermit, that in his devotion beseught God that

that he might know what worship he required chiefly: who was answered by the Oracle in these words,

Da mediam Lunam, Solem simul et Canis iram.

Give the half Moon, the Sun, and the anger of the dog.

He good old man hearing this *enigma*, began to be perplext to think of those impossibilities, as how he should be able to pull the Moon from the sky, though the lowest of all the Planets, yet too high for his reach or capacity, much lesse the Sunne in a higher Sphearе, and more difficult, untill it was thus explained to him:

Give { *The half Moone*, *The Sunne*, *The dogs anger*, } that is { C O R. }

And that is the heart, a gift that God requires.

Q. Into how many faiths is the world divided?

A. The world is divided into four parts, and four Religions possesse the same, and with much diversity in every one; so as the saying is, how many heads, so many opinions: which four are, *Iudaisme*, *Christianity*, *Mahometisme*, and *Paganisme*. Therefore it was

the

the good counsell of *Vincentius*, where he said; We are not to sway Religion to what fancie we would have her, but we must be swayed by her whither she lead us, whereupon we conclude it unadvisedly spoken by an Emperour, who walking in his Garden, answered one that had endeavoured to root out many Sects out of his Land, that their diversity delighted him, as the diversity of his flowers to look upon; and that seeing every man made a Religion to his humour, there would as soon be an unity therein, as a truce between the wind and the sea.

Q. *To what is an Hypocrite most fitly compared?*

A. To a Candle that carries a fair light for shew to others, but wasts it self for his vain-glory to the socket: Besides every Hypocrite is said to have the voice of *Jacob*, but the hands of *Esau*.

Q. *What was the difference between* Cain *and* Abels *sacrifice?*

A. Thus much, as hath been observed by the Poet; where Abel saith,

Sacrum pingue dabo, nec macrum sacrificabo,
My fat a holy sacrifice I'le give,
And not my lean: they still shall live.

But every Hypocrite saith thus with Cain,

Sacrificabo macrum, nec dabo pinguem victimam.

My

My leane shall to the Altar flye,
And not my fat that ought to dye.

Q. *Whether were the heathen gods or heathen men more ancient?*

A. Certainely the men that made the gods.

Q. *In what place was it that the voyce of one nature pierced all the eares in the world?*

A. In Noas Arke.

Q. *By what precept was it, that* Philip *King of* Macedon *became something humbled in his thoughts, after his victories, when nothing else could admonish him?*

A. By the wise councell of one of his Captains, who noting his ambition, bad him measure his owne shadow, and he should finde it no longer than it was before.

Q. *By what meanes came* Sesostris *a King of the* Egyptians, *somewhat to pull downe ambitious plumes of vanity and pride?*

A. This King *Sesostris*, as Stories mention, having conquered divers Kingdomes, and had captive their Kings, vassaled foure of them to the service of his horses, to draw his chariot: where, ever as the wheele turned, one of them looking backe, most earnestly desired it: insomuch that *Sesostris* perceiving it demanded his reason therefore, who told him, that thereby he observed the mutability

bility of Fortune, in the present subjecting and sudden advancing of first the one part and then the other, how the highest came presently to be lowest, and the lowest part presently to be highest; and all without intermission or stay. Hereupon *Sesostris* remembring himself, and pondering his saying presently un-yoked his Kings, and would no more be so drawn.

Q. *How became the tyrant* Hiero *somewhat to contemplate of the Majesty of God?*

A. Vpon his command to *Simonides* the wise Poet to discourse what God was, who he required, first for respite one day; after that, two dayes; after that, four dayes: whereupon *Hiero* wondring why he took such pause, required his reason: he told him the more he entered into consideration there to instruct his inabilitie, the more unable he found himself to direct another, or to conceive aright what God was himself. Likewise it is storied of a Scholler of St. *Ambrose*, that came to him to be instructed in some points of Divinity, to whom the Father gave this lesson to learn perfectly; and then to repair to him for another; *I shall I will look to my waies, that I offend not with my tongue.* Which this Disciple having received, departed from him, and returned

more in 19. years: and being asked by this M. why he came not again in ſo long time, he told him the leſſon was ſo hard, he had not well learned it, although ſo long ſtudied it: and all this, to ſhew the infinite depth of God and his Myſteries, which like veines of ſilver, the deeper they are ſearched into, the richer they are found.

Q. *Who are thoſe that cannot, will not, may not doe, nor rightly underſtand?*

A. There are certain, that neither underſtand God, nor can underſtand him, and thoſe are dead men.

2 There are others that may underſtand, but care not, and they are wicked men.

3 There are another ſort that deſire to underſtand, but cannot, and theſe are fools.

4 There are a fourth ſort that do both underſtand and make uſe, and theſe are godly.

And therefore it is the wiſe ſaying of a Father who asked this queſtion, Art thou a Chriſtian? then it behoves thee to contemn that that ſeems to be, and is not, and to embrace that that ſeems not to be, and yet is.

Qu. *One asked a King of the Ægyptians, what was the moſt hatefull thing in the World?* And he anſwered:

A. The Light, which diſtinguiſheth all

colours, creatures, and beauties in the world and is it selfe the most goodly comfort an object of that most excellent sense the Eye and therefore as one saith; When thou beholdest the light of Heaven, that first an blessed creature of Gods hand, that in a mi nute transfuseth it selfe throughout all th lower Region, thinke on the testimony of St *Iohn*, that God is light, essentiall lightnesse in whom there is no darknesse.

Q. *What day was that, that the like was never before, nor never shall be hereafter?*

A. When *Iosua* prayed in the middest o the battaile, so that the Sunne stood at stay, and hasted not towards his Western period, so long, that, as *Iustine Martyr* saith it made the day 36 houres long. And yet some write, that three houres it stood still i the dayes of King *Hen.* 5. till the Earl of *Ormond* in *Ireland*, with his small compan overcame *Amore Arshur* & others with the terrible armies.

Q. *Of what wood was the Temple of* Salomon *built, dedicated, and consecrated unto God?*

A. Of Cedars, of Sichem wood, an that by the command of God himselfe, an some reason thereof may be this: 1. Fo that the Cedar tree is alwaies greene, odo

rou

rous and sweet, neither will it bend, but support it selfe upright with its owne strength. 2 For that it is truly verified of it that is spoken of *Irish* wood, that neither wormes nor moaths breed in it, nor live neat unto it. 3 For that it is neither massie nor ponderous to load or oppresse the Walls, but strong and light.

Q. *Of what wood was the Crosse of Christ made, and whether of one intire tree, or of severall kinds of woods?*

A. The Crosse of Christ, as we have it by tradition, was made of three divers sorts of woods, which was Cypresse, Pine, and Cedar, all significant, and not without their mystery: the Cypresse being an Emblem of dissolution and death; for being cut or wounded, it withers and wastes away; The Cedar of immortality, because it withstands the consumption and wastes of time to a dateless perpetuity; the Pine a navigable wood that floats upon the waters, and therefore the most usefull for ships, to signifie that death should have no more power, nay lesse to overwhelme him than the Pine is subject unto drowning by the violence of the waters.

Q. *What is thought to be the occasion that Christ cursed the fig-tree being barren, since*

it was neither a reaſonable creature, nor diſpoſer of its owne ſeaſons, and ſpecially being not then the time of bearing?

A. This is thought not to be without many deep Myſteries; one whereof eſpecially is conceived, to note out the hateſulneſſe of Hypocriſie, that ſeemes to flouriſh with diſplayed leaves of vanity and oſtentation, but wants the true fruit of faith, which are good workes and charity.

Q. *Why was the ſame tree in Paradiſe, (without doubt good, and very good; for all that God created was very good) forbidden* Adam *to taſte?*

A. Many wonder hereat, and one of the Fathers in this admiration hath brought in *Adam* thus expoſtulating the caſe with himſelfe: If it be good, why may not I touch it? if it be evill, what doth it in Paradiſe? But to this S^r. *Auſtine*, and divers of the Fathers anſwer, That the command of God in that, was rather for the tryall of his obedience, than for any other danger that would have growne to *Adam* by eating thereof.

Q. *What tree was that, that the ſame day ſprang up and periſhed?*

A. Ionas Gourd.

Q. *What trees in the Scripture are eſpecially called the trees of God?*

A. It

A. It is thought to be those that grow forth of their owne accord, as the Fir-trees, the Cedar, and the wilde Olive-tree.

Q. *Is there a distinction of Sexes amongst trees?*

A. Pliny, a most certaine Author, attributes both Sexes and wedlock unto Trees: and first he instanceth upon the Palme tree; the love between whom is such, that if the female be far disjoyned from the masculine, it becomes barren and without fruit: if the male have his boughs broken by any accident, the female becomes desolate and droops like a Widow.

Q. *What part in trees is the most strong?*

A. Those that grow and shoot towards the North.

Q. *What tree is that that is most flourishing in the branches, but most comfortable in the fruit?*

A. The Vine.

Q. *By what fitnesse or sympathy is the* Vine *taken to be the embleme of the wife?*

A. As the Vine on the sides of the house, being neither so high as the top, nor so low as the bottome, is an ornament to the house; so the Wife, placed in the middle condition, neither as the head, nor as the foot, but by the side as a fellow, for they are fellowes,

that walke side by side; is an ornament to the Husband. And as the Vine yeelds the fairest shade of any tree to sit under, so must the Wife be the shade and delight of her Husband. And as there is no tree more sensible of wrong then the Vine, for cut it, and it will weepe and bleed to death; so must the Wife at any just reproofe, be as tender and sensible as the Vine of cutting; and as the smell of the leaves of the Vine in the summer drive away all noysome beasts and Serpents, so must the thoughts of a Husband drive away in the Wife all evill provocations and harmefull intention; and as the Vine being but a weake tree, hath the Wall, or the Elme to support it; so must the Wife, the weaker Sex, be supported by the Husband, the stronger, &c. And as concerning both, thus further the Poet:

The fruitfull Vine and vertuous Wife are both
for mans delight,
For shade and comfort in the day, and solace in
the night:
To good ends both of them were made, and so they
both are still,
But oftentimes they are abus'd unto most danger-
ous ill.
And then we finde it so fall out, that these two
weaker things,

Doe

Doe overcome the strong, the wise, the greatest even of Kings.

Q. *Of the apples of Paradise, or Adams apples, what is related of them?*

A. That those apples so called, are of exceeding sweetnesse, when they come to their full maturity and ripenesse, and are called of some *Musi*, or Muske-Apples; and it is thus observed, that what part soever of them you cut, there appeares a Crucifix in it: and it is reported for a truth, or rather conjectured upon pregnant probabilities, that the forbidden tree of the knowledge of good and evill was of that likenesse.

Q. *What apple or fruit was it that* Adam *in eating drew sinne and death upon himselfe and his whole posterity?*

A. It is uncertaine and cannot rightly be knowne, for the Scripture mentions it not: yet some writers to satisfie the curious, thus bring their argument: some thinke it was a Persian apple, and that at this day growes in the East where Paradise was situate: some thinke it was a golden apple that was sweet to taste, and delightfull to behold: some thinke it was a Cherry, some a Peare, but all these are uncertain: but this is certain,

Adam primus homo, damnabat secula pomo.

Q. *How many ribbs hath every man or woman?*

A. This question hath bred some controversie among the learned: for there are that affirme, ever since the creation of the Woman, that *Adam* lost a ribbe from his side, the man hath one ribbe lesse than the woman, and lesse than he had at first. Now there are of the other side that affirme, and that truly, that there are in either side of either sex, as well of the man as of the woman, 12 ribs, for that rib which *Eve* was formed of, was peculiarly made by God to that purpose: neither was it a bare bone, but had flesh likewise. And therefore, since from Earth, and the slime of the Earth, and from a bone from that Earth, all posterities are descended, though some be rich, and some be poore; some be noble, and some be base; yet they are all but one metall and descent, as to that purpose followeth:

Aurea nobilitas lateam si vestiat ollam,
Non ideo sequitur, hanc minus esse lutum.
If golden titles gild an earthen Pot,
That it's lesse earth for that, it followes not.

And concerning the pride of clothing, this admoniseth us, that they should not be abused to that excesse, but rather for our humiliation, the sad remembrancers of the fall

of

of Man: for *Adam* in his innocencie wore no cloathing.

Pellitus nunc es, fueras sine vestibus ante,
Nudus eras purus, crimen amictus habes.

Q. *What seed of all other is the least, yet, bringeth forth the greatest tree?*

A. Christ himselfe expresseth this of the Mustard-seed, of whom is reported in some Countries to be trees of such bignesse, that they yeeld a shadow to sit under.

Q. *What kind of men are most rare in the Kingdome of Heaven?*

A. Some say Hypocrites: for when Christ threatens destruction to the wicked, he saith, Their portion shall be with Hypocrites. Some say, Vsurers. But the Germans proverb saith, Princes; which are as rare in Heaven as Venison in a poore mans kitchin: but this is alwaies to be understood of wicked and irreligious Princes.

Q. *Who are those that are called the Sons of thunder?*

A. Saint *James* and Saint *John* the Apostles; and the reason of this attribute is, for that they affright the wicked, rouze up the sloathfull, drawing all to an admiration of their highnesse: from whence it is, as Saint *Bede* writes of Saint *Iohn*, that Son of Thunder, that he thundred so high, that if he had

thundred

thundred a little higher, all the world could hardly have comprehended him.

Q. *Who were those that found not a Physitian to cure them being living, but to raise them being dead?*

A. *Christ*, *Lazarus*, the Daughter of *Iayrus*, the Widdows sonne, *Eutycus*, *Dorcas*, and others.

Q. *Who were those that once lived on the earth, and never dyed?*

A. *Henoch* and *Elias*.

Q. *Who was he that died, and was never borne?*

A. *Adam*.

Q. *Who was he that was but once borne and dyed twice?*

A. *Lazarus*.

Q. *Who was he that spake after death?*

A. *Abraham* to the rich Glutton.

Q. *Who and how many were those that had their names foretold, and spoken of before they were borne?*

A. *Ishmael*, *Isaac*, *Iosias*, *Cyrus*, and *Iohn* the Baptist.

Q. *Who was he that prophesied before he was borne?*

A. *Iohn Baptist* in the wombe of his mother: of whom St. *Austine* saith, that having not yet seen the Heaven, nor the Earth, yet he knew the Lord of both.

Q. *What*

Q. *What issue was that which was elder then his Mother?*

A. Christ: to which purpose the Poet thus wittily followeth it:

Behold, the Father is the Daughters Sonne,
The Bird that built the nest is hatcht therein:
The old of time, an houre hath not out-run,
Eternall life to live doth now begin, &c.

Qu. *Who was he that seeking his fathers Asses, found a Kingdome?*

A. Saul.

Q. *Whether of the two companions, the soule or the body, have the greater hand in sinnes, and why for the sinne of the one they should be both together jointly punished?*

A. It is thus answered by a Similitude: A master of a Family committeth his Orchard to two Keepers, of the which the one is lame, and the other blinde: where the Cripple that had his eye-sight, spyes out certaine golden Apples hanging upon a Tree, delightfull to his sight, and contentive to his taste, if he might but obtaine them: he not able to plucke them, relates to his fellow how pleasant the fruit seemes to him that he lookes upon with his eyes, & how willingly he would taste, if he had but legges to beare him to them: To whom the blinde answers, And I would not sticke to pull the

Apples,

Apples, if I had but thy eyes to ſee them; and ſo at laſt betweene this debate they agree, that he that had his eyes ſhould ride upon the others ſhoulders, that had his legges: this being done, they were able to plucke the fruit, and did eat; and having eaten, the Maſter of the Orchard enters, and findes his damage, enquires by whom it was done, and they both confeſſe their act and furtherance, how the one vſed his feet, and the other his eyes, and ſo they did it betweene them. The Maſter finding it ſo, puniſhed both with one equall puniſhment, as they had both deſerved. After which example, doth this moſt wiſe Governour exempt neither body nor ſoule, becauſe they both lend their furtherance to ſin: and being thus both guilty, thus he puniſheth them both inſeparably for ever.

Q. *But why ſhould Eternity puniſh that which is committed in time, and oftentimes but a ſhort time?*

A. Firſt, becauſe the ſinne, though it be committed in time, is againſt an infinite Majeſty. Secondly, becauſe God judges according to the wilfull inclination of a ſinner, that would ſinnne eternally, if he might live eternally: and to this indefatigable bent of wickedneſſe, God anſwers him with ever-

laſting

lasting punishments: for as a Father saith *Peccat homo in suo æterno, punit Deus in suo æterno*: Man sins in his eternity, and God punisheth in his eternity.

Q. *What knowledge is required in a Christian?*

A. There is a two-fold knowledge, *Viæ & Patriæ*: The first is of this life, where he that knowes most, knowes but in part: The other is of our Country Heaven, wherein we shall know, even as we are known, 1 *Cor.* 13. 12.

Q. *Whether doe fooles bring more profit to wise men, or wise men to fooles?*

A. Cato saith, that fooles bring more profit to wise men; because wise men seeing their folly, they endeavour to avoid it: whereas fooles on the contrary, make no use of the wisedome of the wise, by reason of their folly.

Q. *Wherefore doe Serpents, since they hate all mankind, yet chiefly bend their forces against women?*

A. By reason of the perpetuall enmity put by God between the woman and the Serpent, and the seed of the woman, and the seed of the Serpent. Of which one thus writes concerning the blessed seed of the Woman that broke this cursed head of the Serpent.

Qu

Qu a d tr fu ſtr
os nguis irus iſti de nere avit
H Sa m Chr vul l

And as another to the like effect:
Anguis peccatum, & mortem generavit in horto
Sanguis juſtitiam & vitam reparavit in ara.

1.

Where the dire Serpent brought in
wounds and death:
CHRIST by his blood hath heal'd,
reſtor'd our breath.

2.

Both Sin and death to our exceeding loſſe,
The Serpent gave in Garden to mankind:
But *Chriſt* reſtor'd againe upon the Croſſe
Iuſtice and life, whereby we ranſome finde.

And as another to that purpoſe,
Solvit pendendo, quod Adam *commiſit edendo.*

Q. *How is death proved to be nothing to us?*

A. Thus: when death is, then we are not; and when we are, then death is not, and therefore death is nothing to us.

Q. *How is our life proved to be ſomething almoſt depending upon nothing?*

A. Thus: the years that are paſt, are gone, and thoſe we have not; the future we are not certaine of, and therefore boaſt not of the

the time present is but a moment, and that is the brittle threed it depends upon. And therefore to this I adde with a Father, Happy is he, that in this his short minute layes hold upon Christs mercies, and even whilst it is called to day, and he may be found that bore all our infirmities upon his Crosse. O Lord, saith St. *Bernard*, I may walke about the Heaven and the Earth, the Sea, and the dry Land, but I shall finde thee no where so soone as on the Crosse: there thou feedest, there thou sleepest, &c. And as he further addeth, so may every sinner in this kind concerning his unworthinesse and his sins, either to seeke or finde him.

Non sum læta seges, lolium sum triste: sed oro
Metamen in messem collige Christe tuam.

English.

No fruitfull field am I, no blessed Wheat,
But cursed Cockle, to weed out, or eat:
Yet though I am this cast-out, lost and sold
To sin, yet Lord reduce me to that Fold.

Q. *What is the careless liver compared unto, and most fitly?*

A. To him that sees his face in a glasse, goes away, and either forgets his deformity, or cares not to amend it.

A Good and short rule to meditate.

Quid sis, quid fueris, quid eris, semper mediteris:

Alwaies

Alwayes meditate what thou art, what thou wast, what thou shalt be.

The yong mans question to the old man concerning life, and what it is to live.

Die venerande senex, humanum vivere quid sit

The old man answereth:

Principium vitæ dolor est, dolor exitus ingens
Sic medium dolor est. vivere quis cupiat?

English,

The begining of mans life is griefe and misery, the end of it grief and misery, and the middle nothing but griefe and misery which conjoynes both the middle and end, and makes one compleat masse of sorrow and all of which we may say as one saith:

What joy to live on earth is found,
Where griefe and cares doe still abound?

And therefore the more firmly to fix this Exhortation, againe he saith, Young men heare me an old man, that being a young man heard old men, and have both by meditation and experience found the truth hereof.

Q. *What sin is that, which by making other contemptible in a mans owne eyes, makes his owner contemptible in the eyes of God?*

A. Pride, a sin so much beaten against by the learned of all ages, that it is admired how

hath preserved a life so flourishing to these times of ours.

A pithy Ænigma, whereof to that purpose is here fixed.

O —		*Be,*
Mors		*Te,*
Cur--	SVPER	*Bis,*
Deus		*Nos,*
Negat		*Bis*
Vitam		*Nam?*

Englished.

O proud Man,
Death is above thee:
Why wilt thou be proud;
Seeing God above us
Denies to the proud
The life above!

Further motives for humility.

If these deject thee not, then consider a little further with me, whither the life will lead thee, which is to death; and whither will death carry thee but to judgement.

But before we come to speake of the judgement, let us a little consider death.

Mors antrorsum retrorsum considerata.

Death considered backwards and forwards.

Mors solet innumeris morbis abrumpere vitam M
Omnia mors rostro devorat ipsa suo O

Rex

Rex, princeps, sapiens, serv', stult', miser, age
Sis quicunque velis, pulvis & umbra eri

Englished.

The many sorrows that are heires to breat
And Twins adjoyn'd to it, are free by deat
Which whose impartiall sythe, the wise, t
just,
Princes and Kings are all mow'd down t
dust.

Q. *What is there concerning the last Judg*
ment?

Before this Iudge, all Iudges must appear
Despite their greatnesse, dignity, or plac
For to bejudg'd as they have judged her
Where feare, nor friendship, justice sh
out-face
Excuses there t'alledge, will be but vain
As to appeale unto the Sea of *Rome*;
For there the guilty though he much do fai
Shall not pervert his justice, nor his Doom
(estat
Weigh then most wretched man thine ow
How in this judgement thou must stand
(rig
Where shall no book be opened to relate,
But even the conscience shall it selfe indite.
For as Saint *Bernard* saith:

Non sicut amo, non sicut odio, non sicut tim
sed sicut invenio, judico.

Wh

Which is,

I judge not as I love, I hate, or feare;
But sentence on the truth of what I heare.

Q. *What shall be the last words that shall be spoken in this world?*

A. Come ye blessed, Goe ye cursed, &c.

Aspera vox ite, sed vox benedicta venite,
Ire malis vox est apta, venire bonis.

From which bitter word, I pray with St. *Bernard*, Deliver me O Lord in that day.

Q. *What are the parts of repentance?*

A. These six, *viz.*,
- Confession of
- Contrition for
- Detestation against } sinne.
- Aversion from
- Conversion to
- Obedience to } God.

Q. *What Language, according to the conjectures of some learned, shall we speake in the world to come?*

A. The Hebrew, a language that Christ himselfe spake in this world, and the most ancient and most sacred of all other, being spoken by *Adam* and *Eve*, & which was not changed at the confusion of *Babel*: the next whereto is the Greek, as most rich; then the Latine, most copious.

Q. *Which of all the Psalmes of* David *is the longest; and which the shortest?*

A. The

A. The shortest is the 117. the longest the 119. the one consisting of 155. Verses, reckoning 4 lines, where the meeter ends, to verse, as the other of two Stanzes.

Qu. *Which of all the Psalmes of* David *the most mournfull and compassionate?*

A. The Psalme 77.

Q. *What Psalme is it that the wicked, nay the very Devils themselves, according as* Athanasius *writeth, tremble and quake to hear read or recited?*

A. Psalme 68. Let God arise, and see his enemies scattered.

Q. *How many Innes or Lodgings did the Son of God use in this world?*

A. Four: which are these:

Prima domus Christi, fuit alvus virginis almæ
Altera præsepe, crux tertia, quarta sepulchrum.

Englished:

Our Saviours first house was the Virgins Wombe,
Second his Stall, third Crosse, the fourth his Tombe.

Q. *Since many other Birds resort to the dead carcasses, as Crowes, Prognosticators of weather, and Vultures that presage death and battell, it remaines to consider why it pleased the wisdome of God, only to name the Eagles, as it is in the Text, where the dead carcasses are, thither will the Eagles resort?*

A. It

A. It is answered, For that by those he would figure out unto us the condition of the godly; for as the Eagles fly the highest of all other Birds, so must the faithfull Christian soar up with wings of Contemplation: and though sometimes they stoop to the occasions of the world, yet their conversation must be on high: and as the Eagles are said to be sharp-sighted, and can behold the piercing beams of the Sun, so must the true beleever with undazled eyes behold the Son of righteousnesse with more resplendant raies, even the Son that makes the Sun, that makes the day. And as the Eagles are fed with dead carcasses, even so must the faithfull Christian feed upon the crucified body of Christ.

Qu. *What part of the earth was never seen but by four kindes of men?*

A. The bottom of Iordan, and that when God divided the water: which was done once by *Moses*, after by *Joshua*; then by *Elias*, and last of all by *Elizeus*.

Q. *Whereupon doth the foundation or base of the Earth consist, or upon what doth it rely?*

A. It is a secret sought of all men, unknown of many, and perceived of few; to which yet we answer from the Scripture: That the base and huge weight thereof relyes on nothing: and *Job* himself testifies,

upon

upon no materiall thing, but is only suppo-
ted by the power of God himselfe.

Q. *What is that that beares all, formes a*
nourisheth all, increaseth all, creates all, buri
all, and receives all into her againe?

A. The Earth:

Q. *Whether doth it wax old, or not?*

A. All writers doe agree, and one age to
stifieth unto another, that it waxeth old a
doth a Garment, or the birth of a woma
and experience it selfe findes, that both in th
fruitfulnesse, the strength and operation
Hearbs, Plants, and Vegetables, the defe
and decay thereof is daily seen, and the lesse
ning of the operation and vertue most sensi
bly perceived, in the languishing dolour
many incurable diseases in these times.

Q. *Wherefore doe the Jewes breake th*
Glasse in which the Bride and Bridegroom
drinke?

A. To admonish them, that all things ar
transitory and brittle, as the Glasse, an
therefore they must be moderate in their
pleasures and desires.

Qu. *Wherefore have all Iewes a ranke smell o*
savour?

A. Some thinke, because they are of a bad
digestion; others thinke, because they us
not labour nor exercise, but live by Vsury
som

some think the wrath of God upon them, the immediate cause; howsoever, they have been a people strangely dispersed over the face of the earth, slaughtered and tormented in all Countries, *France*, *Spain*, *Portugal*, *Germany* and *England*. Some of their offences were, washing and clipping the Kings Coin, circumcising and stealing of christian children, and pricking them full of holes for their blood, which they conceited would cure the Leprosie and ranck smell both of their breath and skin. In King *Johns* time they were fined at 1000. markes a man, upon penalty of not payment to lose their teeth; an old Iew at *Bristol* had six of his teeth pulled out, because he refused to pay his fine. Many thousands of them were slaughtered in divers Kingdoms, upon a rumour spread, that they had poysoned all the Wells in those Countries: and where ever they live at this day among Christians, they live in subjection and slavery to them they most hate.

Q. What Country in the world is the most desolate and solitary?

A. The Country of the *Sodomites*, where Satan wonne so much ground, that whereas, according to *Strabo's* description, stood thirteen Cities, situate upon one of the most fruitfull soyles in the whole earth, even a

second *Eden*, or Garden of Paradise, for pleasure and beauty, whence sprung those clustring Grapes from those Vines of *Engeddi*, so renowned in Scripture, stands not now one of those Cities, to magnifie her selfe above her fellowes; but all with *Sodom*, the Lady of them all, desolated and destroyed, not one stone left upon another, nor no other witnesse of their somtimes being more then the dire smell of fire and brimstone, the heavie Iusticers of God that destroyed them: and for the fruit of the Vine that made glad the heart of man, in them perverted from his true use of sin and drunkennesse, are only found now Apples of a beauteous appearance, but touch them and they are but ashes, and of a sulphurous savour; an Ayre of so poysonous a vapour above, that (as Historiographers write) stifles the Fowles that fly over it, that they fall down dead, and the Fishes likewise in that dead Sea under it, poysoned as they fall in, or float from the silver streames of Iordan, that thence empty themselves into the sulphurours Lake.

There are four kinds of men that lay claime to their owne and others, but not one rightly, and these are they:

1 The first saith, That which is mine is thine,

thine, and that which is thine is mine: and this is the Idiot.

2 The second saith, That which is mine, is mine, and that which is thine is thine: and this is the indifferent man.

3 The third saith, That which is mine is thine, and that which is thine is thine: and this is the godly man.

4 The fourth saith, That which is thine is mine, and that which is mine is mine own: and this is the wicked man.

Christ all, and without Christ nothing.

Possidet ille nihil, Christum qui perdidet unum,
Perdidit ille nihil, Christum qui possidet unum.

Q. *What doe we owe unto our neighbour?*

A. Three things: that is to say,

Nostrum { *nosse* / *posse* / *velle* } *in* { *consiliis*: / *subsidiis.* / *desideriis.* }

To councell, to assist, to desire his good.

Three things are most precisely necessary for every Christian man, and what are they?

Faith ——— { *without* / *which we* / *cannot* / *please* } { *GOD,* / *our neighbour,* / *our selves.* }

A good name, ———

A good conscience, ———

Of the latter of which one writes,
O vita secura, ubi est conscientia pura!
O life secure that hath the conscience pure!

Q. Why doe young men many times say they are younger then they are, and old men they are elder then they are?

A. This doth youth, that he may seem to preserve the flower of his youth the longer: this doth age, to re-gain more reverence and authority; but either foolishly.

Q. He that learns from youth, whom doth he resemble?

A. Him that eats grapes before they are ripe, and drinks Wine before it be setled.

Q. But whom doth he resemble that draws his precepts from old men?

A. Him that eats ripe Grapes, and drinks old wine; for, *Seniores sunt Saniores: incipientes insipientes.* And likewise much the more, *Quæ laboriosa fuere juventuti studia, ea sunt jucunda senectuti otia.* Whose studies were more painfull in youth, their pleasures are more perfect in age: for in the largeness of knowledge is the sweetnesse of life; and therefore neither in youth nor age should we think ourselves either too young, or too old to learn; but with the resolution of that Father [illegible] *Et si alterum pedem in sepulchro haberem, adhuc discere velim.*

Learnin

Learning would I desire, and knowledge crave,
Though I were half sepulchred in my grave.

2.

Hereafter follow certain mixt Philosophicall Questions, more various, and of greater liberty.

Q. *CHrist bids us be wise as Serpents: wherein consists the Wisedome of Serpents?*

A. 1. That in the Spring she casts her old skin, to invest her in a new.

2. That she will defend her head above all things.

3. That she stops her ear at the voice of the charmer.

4. That carrying poyson alwayes in her mouth, she still expoleth it before she drinks: of whom the Poet wittily thus writes,

Ut nulli nocuisse velis imitare Columbam:
Serpentem, ut possit nemo nocere tibi.

English.

That thou no hurt of other men maist take,
Be wise as Serpents for thine own dear sake:
That against others thou do not offend,
The Doves offenceless nature apprehend.

Q. *Whether may the warmth of Velvet, or Frize be more comfortable? or whether the continued pleasures of great men, or the seldome, yet sometimes pleasures of poor men, be more delectable? or whether great men take more content in their great pleasures, than mean men in their lesser?*

A. The warmth or health to the body is all one; though Velvet have the superiority for ornament; it hath not therein for use: And as for the great pleasures of great men, being daily and common, are not thought so delectable, as the seldome recreations of the mean, but rarely & desiredly afforded. In mean rags (wholsome, though not costly) the poor may be as much, nay, are (for the most part) more delighted, sleep as soft on their beds of Flocks, as the other on their Pallets of Down: for all content, or dislike is of our own making: for so good or ill an Artist is imagination, that it will turn Frize into Velvet, and Velvet into Frize: or as the imagination shall be flattered, so the senses are perswaded, and so it is injoyed. And therefore I conclude, that that content which oftentimes lodgeth not under a golden-fretted Roofe, may be found napping under a thatcht-patcht Cottage. As the King sometimes in a Poem of his to that purpose wittily complained:

O

O Sleep, O gentle ſleep, Natures ſoft nurſe
How have I frighted thee?
That thou no more wilt weigh my eye-lids down,
Nor ſteep my ſenſes in forgetfulneſſe?
Why rather, ſleep, lyeſt thou in ſmokie cribs,
Vpon un-eaſie pallets ſtretching thee,
And huſht with buzzing night-flyes to thy ſlumber,
Then in the perfum'd chambers of the great,
Vnder the Canopies of coſtly ſtate:
And lull'd with ſound of ſweeteſt melody?
O thou dul god, why lyeſt thou with the vild
In loathfull cribs, and leav'ſt the Kingly couch:
A Watch-caſe, or a common Larum-bell?
Wilt thou upon the high and giddy maſt,
Seal up the ſhip-boyes eyes, and rock his brains,
In cradle of the rude imperious ſurge;
And in the viſitation of the winds,
Who takes the ruffian billowes by the tops,
Curling their monſtrous heads, and hanging them
With deafing clamor in the ſlippery clouds,
That with the hurley, Death it ſelf awakes?
Canſt thou, O partiall Sleep, give them repoſe,
In a wet ſeaſon in an hour ſo rude,

And in the calmest and most stillest place,
With all appliances and means to boot,
Deny it to a King? then happy lowly down,
Vn-easie sits his Robe that wears a Crown.

Q. *Why are not riuhes in their flight, said to take themselves to the wings of a Cock, or a Hawke, or some other tame Fowl, but to the wings of a Swallow?*

A. Because the Cock, and the Hen, and the Hawk, and such like, are domesticall creatures; and though sometimes they step aside, yet may often-times again be found; as the Hawk sometimes by her bels, when the Swallow passeth away unrecoverable.

Q. *How many, and what Creatures are those that live only without meat?*

A. Four: the Camelion by the Ayr, the Wont or Mole by the Earth, the Sea-herring by the Water, the Salamander by the Fire; unto which may be added the Dormouse, which lives partly by sleep.

Qu. *What is the reason that Herbs, that are planted in the Earth by the industrie of man, grow up so slowly, and prosper so leisurely, though well manured and excellently applyed every way, when as weeds and such like shoot up hastily of themselves, without either tillage or toyle?*

A. It

A. It is answered, that the earth is to the one a Step-mother, to the other as a naturall Parent; and therefore to those which are her own legitimate and truly, she lends the more nourishment, when to the other, but as bastards, she withdraweth it from them. For the earth is to the weeds, as mans naturall corruption to his vices, which spring up of themselves plenteously: but vertue and goodnesse by grace and education more sparingly.

Q. *Why are Cats and Whelps brought forth blinde?*

A. Because that drawing neer to their maturity and ripeneſſe, they wound and pierce the matrix with their clawes, whereupon by their Dams they are hastily and imperfectly cast out before their time.

Q. *Why doth blood issue afresh from an old member, or wound, many dayes before made and dryed up, the Murtherer approaching neer unto it?*

A. Our Naturalists observe divers naturall causes to the effecting of the same, which for their uncertainty we meddle not withall; but thus conclude, that Murther shall not be concealed or unrevenged: and to that end, the blood of the slaughtered cries for vengeance at the hands of God: which God

so regarding, by that means answers, to approve to man what often seemeth doubtfull otherwise, as hath most strangely been manifested.

Q. *Why do the affections of Parents run upward to their Children, and not their Children run downward to them?*

A. Even as the sap in the root of a Tree ascends into the branches thereof, and from the branches returns not into the root again, but runs out from thence into seed; so Parents love their children, but children so love not their Parents, but their affections run forward to a further procreation: Whereby it comes to passe, that one Father with more willingness brings up ten children, then ten Children in his want sustain one Father.

Q. *How is it that there be many more women in the world then men?*

A. Some think, because Women are exempted from the Warres, from the Seas, Imprisonment, and many other troubles and dangers of the land, to be a reason sufficient: so others likewise there are, that think this may be a reason, because in the whole course of Nature, the worst things are ever most plentifull. To which effect *Pliny* tels a Story of a certain Field-Mouse, that every moneth

brings forth thirty, when the Elephant, a creature of use and service, is three years in travell with one. And therefore one thus merily writes of that sex:

If women were as little as they're good,
A Pescod shell would make them Gown and Hood.

Questions of the Earth.

Q. *How many miles is the earth on circuit?*

A. It is uncertain, and cannot rightly be defined: for as the Lord said, Who hath measured the earth? yet the Mathematicians and Astrologians are of opinion that it is four times 5400. miles: but howsoever, in respect of the Heavens, they conclude but a point, where every Starre in the eighth Sphere is esteemed bigger then the whole Circumference thereof; where, if the body of the earth should be placed in the like splendor, it would hardly appear: Yet, as saith a Father, We make of this little so great a matter, so admiring this miserable dust; on which not only we, that are but Dust and Worms doe creep, but also many other Wormes and Beasts besides: and yet this point is divided among mortals into many points, and with fire and sword contended for, and sought: and many are so besotted therewith,

with, that they would exchange for a mote of this point, their part in Heaven, could they meet with a chapman.

Q. *Where is the center or middlemost part of the earth?*

A. At *Delphos*, as the ancient would have it: to which purpose, *Strabo* tells a Story of two Eagles sent from *Iove*, one from the East, and another from the West, which met at *Delphos*. Some are of opinion, that it is neer the Mount *Taurus*: *Ptolomeus* thought it under the Æquinoctiall: *Strabo* at *Parnassus*, a mountain in *Græcia*: *Plutarch* was likewise of that opinion. But most of our Ecclesiasticall Writers have thought *Italia* to be the middle of the earth, and *Ierusalem* the very point and center; of which opinion was Saint *Hierome*, *Hillarius*, *Lyra*, and others: according to the Psalm, *God hath wrought salvation in the midst of the earth*, that is, at *Ierusalem*, by his Passion, yet in respect of the whole world, there is no place properly the middle, because it is round.

Q. *Wherefore is the world round?*

A. Because that it, and all therein, should not fill the heart of man, being a triangle receptable for the holy Trinity.

Q. *How far is the East distant from the West?*

A. A

A. A daies journey, for the Sunne passeth between them every day, going by Astronomicall computation 900. miles in an hour.

Q. *Whether is the water or the earth the greater?*

A. It is answered, the water is bigger than the Earth, the Air bigger than the Water, and the fire bigger than the Air.

Q. *What comparison is there between the Sun and vertue?*

A. So much, that when as the Sunne is at the highest, the lesser shadow doth it cast upon the earth, as the neerer thereto the greater: so vertue, the more high and elevate it is, the more it shines unseen, unlesse to it self, and such as participate in the fruition thereof, as that other, the more unreall and declining, a greater, but a worser light to the world.

A certain old Doctor of the Church compared the Old Testament and the New to the Sun and the Moon; the Old borrowing light from the New, as the moon from the Sun; the New being wrapped up in the Old, and the Old revealed in the New.

Q. *What is the highest of all things?*

A. The Sea is higher than the Earth, the Ayr higher than the Sea, the Fire higher than

than the Ayr, the Poles higher than the Fire, God higher than the Poles; higher than God nothing.

Q. *What may the world most fitly be compared unto?*

A. To a deceitfull Nut, which if it be opened with the knife of truth, nothing is found within it but vacuity and vanity.

Q. *Si fugio sequitur, sed me fugit illa sequentem; Res mira & varia est, dic mihi quaeso quid est?*

English.

If I her follow, she me flyes;
If I her flye, she follows me:
A thing most strange and various 'tis,
I pray you tell what it may be.

A. The Rainbow, which seems to vary in colours according to the variation of the mind of him that beholds it.

Q. *What times are we chiefly to select to our selves, for the ordering of our affaires, and as the most convenient for that purpose?*

A. The Morning and the Evening: in the Morning, to propose what we have to doe: in the Evening, to consider what we have done and effected: so that we may husband our time in the early and wise disposall and accomplishment of our affaires. And next,

That We may also have the first of these golden

golden Verses on our side, and the other either frustrated, or not strongly against us, which ensus as followeth.

And first for our early rising in the Morning:

Sanctificat, ditat, sanat quoque surgere mane.

Englished.

To rise betimes hath still been understood
A means t'inrich, make wise, preserve pure blood.

For the second.

Omnia scire putes transacta tempora vitæ,
Vel male, vel temere, vel nihil egit homo.

Englished.

Survey all things, and their swift progresse scan,
Rash, bad, or nothing in them's done by man.

Q *Whether through the whole year are there more cleare or cloud dayes?*

A The dry are more then the rainie: the clear more then the cloudy, according to the Poet:

Si numeres anno soles & nubila toto,
Invenies nitidum sæpius esse diem:

Number the dayes, the cloudy and the clear,
And thou shalt finde more fair then foul i'th' year.

But

But womens beauties if thou so compare,
The greatest numbers are more foul than faire.

And yet one saith:
Who takes a woman foul unto his wife,
Doth penance daily; yet sins all his life.

Q. Whether are some dayes to be accounted infortunate or not, as in our Kalender are set down?

A. They are not: as in the Country-mans Councellor here ensuing, is further to that purpose related. And therefore *Heraclitus*, not without cause blamed *Hesiod*, for his distinction of dayes good and evil, as if he were ignorant that all dayes were alike. To which purpose is here annexed the noble courage and resolution of *Lucullus* the Captain, who with no lesse happy event than ripe judgement, being endangered by an enemy, and upon an ominous day, as his Souldiers termed it, likely to have been surprised, animated them on notwithstanding to a famous rescue and victory, with this perswasion, that giving the onset with resolution, they should change a black day to a white: and the successe was answerable.

Q. Whether is the custome lawfull or not, that is commonly used for the celebration of our birth-dayes?

A. The

A. The Heathen in ancient times had this custome in great esteem and reverence, and in some measure we may be imitators of them: but how we should celebrate ours, Saint *Austine* hath given us a Rule, that is, with thankfulnesse and rejoycing in God, that he would have us born to be Temples consecrated to him: the daily rejoycing when we finde in our selves a willingnesse and perfection in some measure to go forward and endeavour the end of our Creation, which is the service of God; unto the which end, unlesse we refer our whole care, we shall have small cause of rejoycing, but rather to wish we had never been born. And most of the fathers are of opinion, that none of all the Saints thus celebrated their birth-dayes, but wicked Princes, as *Pharaoh*, *Herod*, and the like.

From Heathens we descend a moment to the Pope and *Rome*.

Q. *The Pope borrows two Prerogatives from the Apostles, and what are they?*

A. Saint *Peters* Keyes, and Saint *Pauls* Sword: that which he cannot enter into by the one, he may inforce by the other. After the example of *Julius* the second, Pope of *Rome*, who leading his Armie along by the River *Tiber*, threw therein his keyes, saying,

When

when Peters *Keyes profit us nothing, then come out* Pauls *sword.* And how is it drawn at this time, the world takes notice, as against *Venice, France,* the Duke of *Ferrara,* and in an hurly-burly, unsheathed throughout all *Italy*: the Dog that with shut eyes barkes against all truth.

Q. *Tell me, in the vertue of holy obedience, what garments were they that preserved their wearers from the Devill?*

A. The Garments of St. *Francis,* as the Papists tell us: as if the Devill could not as well know a Knave in a Friers habit, as in any other.

Q. *What is the reason of all other things, that the Pope christens his Bels, they having many times that preheminence before men?*

A. That the sound of them might drive Devils out of the Ayr, clear the Skies, chase away storms and tempests, quench fires, and give some comfort to the very dead, and the like.

To which purpose here the Bels ring out their own peal,

Behold my uses are not small,
That, God to praise, Assemblies call,
That break the Thunder, wail the Dead,
And cleanse the Ayr of tempests bred;
With fear keep off the Fiends of Hell,
And all by vertue of my knell. Q. *What*

Q. *What is the Popes chief stile, wherein the number of the Beast is reckoned, as in the* 13. *of the* Revelation, *and the last verse, is manifested in these words:* Here is wisdome, let him that hath understanding count the number of the beast, for it is the number of a man, and his number is *666.*

A. *VICar IVs generaL Is DeI In terris.*

English.

Gods generall Vicar upon Earth.

Thus reckoned.

DCLVVIIIIII.

Q. *What number was the most fatall to* Rome?

A. The sixt number, according to the verse ensuing:

Sextus Tarquinius, Sext' Nero Sextus & iste
(scilicet, Papa Alexander 6.)
Semper sub sextis perdita Roma fuit.

What other names or numbers to her wone,
In the sixt still she lost, was *Rome* undone.

Q. *What inscription or motto was that (according to the Fiction) which* Martin de Asello *fixing over his Gate, by reason of false pointing of the Painter, cost him his Bishoprick?*

A. *Porta patens esto nulli, claudaris honesto.*
Where the Painter mistaking himself, made the point at *Nulli*, and so made it, *Gate be open to none, but shut out all honest men.*

The

The Pope riding that way, before *Martin* had corrected his inscription, taking it for profest knavery, discarded him of his Bishoprick (as it was wonder) and placed another in his house; who kept the inscription still but only altered the point, and made it thus *Porta, patens esto, nulli claudaris honesto.*

Adding thereunto:

Ob unum punctum caruit Martinus Asello.

Gate, open to the good, and shut out none,
For one poor point, is all from *Martin* gone.

Q. *There is a certain thing that hath not the art of Numeration, neither knows the order of time how it passeth, and yet lest we should be ignorant, or the time should deceive us, it instructs us in both carefully?*

A. A Clock: upon which one thus writeth:

Qui nescit quo vita modo volat, audiat horas,
Quam sit vita brevis nos docet ille sonus.

He that would know how minutes steal away,
That peece up hours, that patch out the day;
This trusty Watchman, to supply our need,
Proclaims our lives short spun in their swift speed.

Q. *What are the natures and dispositions of the four Elements?*

A. Th

A. The Earth is dry, the Water cold, the Ayr moyst, and the Fire hot.

Q. *Which is the highest of those Elements?*

A. The Fire, whose nature is ever to mount upward, and if you turn it downward, it goes out thereupon. Thence proceeds St. *Chrysostomes* admiration, that the Rayes of the Sunne, in nature hot, in quality glorious, do shoot downward, so contrary to the fire.

Qu. *What fire is that, that sometime follows, and sometimes flyeth away?*

A. Ignis fatuus, or a walking fire, (one whereof keeps his station this time neer *Windsor*) the pace of which is caused principally by the motion of the Air: for the swifter one runs, the swifter it followes, the motion of the Air enforcing it.

Q. *What thing is that most usefull and precious in the world, that produceth another of no use or goodnesse at all?*

A. Fire, from whence proceeds smoke, of which *Lipsius* writes,

Ita te tolle à humo ut absis à fumo.

Q. *VVhat coales doe longest of all other preserve fire?*

A. The Coales of Iuniper, of which it is reported, that they have kept fire a whole year together, without supply or going out.

Q. *VVhat*

Q. *What is that which being the heaviest and hardest of all things, yet yeelds both to the extremitie of fire and water?*

A. A stone that Fire melts, that Water wears, that Time consumes. Time, as the Poet saith,

Which cheers the Ploughman with increasefull crops,
And wastes huge stones with little water-drops.

Qu. *What stone of all other is the greatest wonder?*

A. The flint-stone that preserves fire within it, a wonderfull secret and benefit to man.

Q. *What is that which being first water, afterwards assumed the forme of a stone, and still retains it?*

A. The Chrystall, congealed by Frost.

Q. *What stone is it, that yeelds neither to fire, nor to the hammer?*

A. The Adamant, which as our Naturalists observe, is dissolved onely by Goats blood: whereupon Saint *Chrysostome* writes, Though the heart of a sinner be more hard than an Adamant, yet will the blood of Christ mollifie it.

Q. *Whether have stones vegetative life or no?*

A. This if we doubt, our Pioners and Mineralists

Mineralists will resolve us, who finde out by experience, that although Minerals be buried deep in the earth, yet through divers veines and channels, suck in moysture and nourishment, as doe Plants and Trees: and that they doe likewise increase and grow, though in a slower progression and degree than other things, is profitable and certaine.

Q. *Is there a difference of prerogative among stones?*

A. It is answered, There is: For the stone in the Altar hath more honour than the stone in the streets. For the one is kneeled unto with devotion, the other trodden on by the feet.

Q. *Which are the most precious stones for mans use?*

A. The two Milstones of the Mill, of which the one never stirs, the other never lyes still.

Q. *What Birds of all other are the most gentle, and the most innocent?*

A. The Dove for gentlenesse and simplicity is commended in Scripture: for the Dove is among Birds, as the Sheep is among Beasts, from whose kind no hurt proceeds to man, being a sociable Creature for his service; of whom it is observed, that he yeelds up his life for the sustenance of man, sobbing it out with a kind of meekenesse and patience

patience more than any other Creature: and for his use, there is nothing unnecessary for our service in the whole composure of him: his flesh being good for meat, his guts for the string of instruments, his dung to enrich the field, his wooll for cloath, so nothing superfluous. So likewise the Dove, a patient, not an offensive Creature, without beak or talons of oppression, having no other defence against her enemy, the Hawk, and such like, more than the swiftness of her wing; according to the Poet:

Pelle Columba caret, rostro non ladit,
Possidet innocuas, puraque grana edit.

Her food is grain, her beak doth not offend,
No gall this creature hath, nor no bad end.

And therefore they hate the Hawk, as it is said, because of his beak,

Odimus Accipitrem quia semper vivit in armis:
We hate the Hawk, and fear him neer and far,
Because his beak still threatens to us war.

Q. *Whence proceeds the mourning of the Dove?*

A. For fear of the miscarrying of her young, which she is so fruitfull in, that she brings forth every moneth, or at least layes Egges: they joyn their beaks in the way of love, and conceive by billing.

Q. *What Birds of all other are the most venous?* *A.* The

A. The eagle, the King of Birds, of whom it is delivered, that they never dye by old age or sickneſſe, but by famine, and that by reaſon of the upper part of her beak ſo inclaſping the under, that ſhe cannot open her mouth to receive her food. *Ælianus* writeth, that the feathers of the Eagle, put among the feathers of other Birds, doe conſume and waſte them away, as doe the evil-gotten goods of ſome rich oppreſſour, not onely themſelves but together the whole lump, ſome whereof were well or much better gotten. To which purpoſe Saint *Chryſoſtome* ſaith, a few riches evill gotten, will not onely waſte themſelves, but conſume away thoſe that are well gotten. Of which one writeth, *De bonis male acquiſitis vix gaudet tertius hæres.*

Of piles of wealth, rais'd by unjuſt extortion.
The third heir ſeldome doth injoy his portion.

Q. VVhy is the Eagle ſpread in the Emperours Armes?

A. Some think it was ſo given upon a compact between the Emperour of *Germany* and *Conſtantinople*, upon an agreement between them, that the ſucceeders in the *German* Empire after *Charles* the Great, ſhould be called Emperors of the Weſt, as the Emperours of *Conſtantinople*, Emperours of the

 Eaſt;

East; and so the head should look both waies, as the verse seems here to confirm it:

Picta biceps Aquila hinc occasum, hinc aspicit ortum:
Alter, ait, nostri est Cæsaris, alter erit.

The Eagle spred, had this and riper scope,
To eye both present, and the future hope.

Q. *What bird is it, that hath the fairest feathers, but the most hellish voyce of any other?*

A. The Peacock, whom the Poet tearms to be,

Angelus in penna, pede latro, voce gehenna:

A Bird that hath an Angels plume,
A theevish pace, a hellish tune.

Pliny writes, that the Peacock envying the profit of man, devours her own dung, lest he should make use of it.

Q. *What Birds in the Scripture doth God prefer before wicked men?*

A. The Kite, that knows her time, as doth the Turtle, the Swallow, and the Stork.

Qu. *What Birds are most perfect Heraulds of the Spring?*

A. The Swallow, and the Cuckoe,

Q. *Is there any thing more of observation in the Swallow?*

A. There is: and this is very observable of her, the discretion she uses in feeding of her young, when having five in her nest, the eve

ever begins at the eldest, and so by degrees goeth over the rest, that all may have alike, and none be forgot. In the Winter she flyes not away, as it is reported of her, but is found to lye in her nest as dead, and to revive again with the approaching warmth of the Summer, which some take to be an Embleme of the Resurrection.

Q. What Bird of all other is the most sweetest in voyce?

A. The Nightingale, who as *Pliny* notes, ever sings sweetest notes in the hearing or presence of man: and the reason is, as the fiction leads us, for that the Cuckoe and the Nightingale, two quiristers of the season, in some ripeness of the Spring, wherein they both take their tunes, which is most chiefly from the middle of *April* to the end of *May*, fell into a controversie of the excellencie of their voyce and note, which dissention grew so farre, that it could not be ended without an umpire; unto which the Asse was chose, as thought a fit Judge by reason of his long ears, quick hearing, and presence: by whose judgement the Cuckoe was preferred, because her note was easie and plain to his capacity; the Nightingale thus cast, appeals to man for her censure; and where ever she sees him attentive, there she runs into the

varietie of her moſt excellent Ditties.

Q. *What in times paſt was the controverſie for beauty or excellencie between the Crow and the Gooſe?*

The Crow ſayes;

Altera me in terris non eſt fœcundior ales,
In all the earth no Bird than I more white.

The Gooſe anſwers:

Tu me plus loqueris, plus ego ſcribo tamen.
Though leſs I ſpeak then thou, yet more i'le write

And concerning the Parrot, *Ariſtotle* was of opinion, that ſhe would ſpeak more and better than ſhe doth, if ſhe drunk but wine.

Q. *Who were thoſe amongſt men that attempted to flye like Birds?*

A. Icarus and *Dedalus*: and of the late *Italian* that flew from the top of Saint *Markes* Tower in *Venice*, and did it without hurt: beſides, an Engliſh-man that offered to undertake to flie over the Thames, but afterwards he flew from his purpoſe, and did it not: and as I have heard ſince, he is flown over the Sea in a Ship.

Q. *Who are the moſt merry, moſt free, the moſt mad, and the moſt bleſſed in the world?*

A. The moſt merry are Popiſh-Prieſts, that ſing when others weep, both before they dye, and after they are dead.

The moſt free are Phyſitians, that are onely

licence.

licenced to kill without punishment, so that what is death to others, is gain to them.

The most mad are nice Grammarians, that fight about vowels, and for ayr and sound, and with as much bitternesse as the *Turke* against the *Rhodes*.

The fourth are the poor that are blessed, to which I incline, though with *Agar* I pray to give me neither poverty nor riches, but contentednesse.

Though *Ovid* could say concerning their blessednesse:

Non tamen hæc tanti est, pauper ut esse velim.

Though blessings be for them in store,
To be their heir i'de not be poor.

Q. *Wherefore have Grammarians formed three genders in Art, seeing there are but two in Nature; or why doth not Nature bring forth things of the Newter gender, as well as of the Masculine and the Feminine?*

A. Let him tell the cause of that who can, or if he cannot, let him seek out another *Palemon* that can unty this knot, for my heifer shall not plow this.

Qu. *What is that which knows not it self to speake, understands not a voyce, yet conceals not, but repeats the voyce of him that speaks?*

A. Eccho, the daughter of the Ayr and Tongue, lodging chiefly in hollow caverns, deſarts, and floods.

Q. *What may come into thy mind by recording thoſe ſix Muſicall vowels?*

VT RE MI FA SOL LA.

A. The cuſtome of Drunkards, for when they drink,

They begin in { Vt, Re, Mi, } and drink { Savingly, Regularly, Marvellouſly. }

They hold on in { Fa, Sol, } drinking { Familiarly, Solemnly. }

But they alwaies end in La Mi, becauſe the end is Lamentable and Miſerable.

Q. *What creatures are thoſe, ſome living, and ſome dead, but rule all the world?*

A. The Sheep, the Gooſe, and the Bee: for the Sheep yeelds parchment, the Gooſe quils to write it, and the Bee wax to ſeal it, according to theſe verſes:

The Bee, the Gooſe, the Calf,
doe ſo maintain the might
Of Monarchs, Kings, and States,
that wrong ſurprize not right:

The

The Bee brings sealing wax,
The Goose our writing quils:
The Calf his Parchment coat, or skin,
For Deeds, and dead mens Wills.

Q. *What Creatures are those that are both in the Heavens, in the Earth, and Sea?*

A. The Dogge, the Serpent, or Dragon, according to the Poet in one instance.

Latrat in æde Canis, nat in æquore, fluget in astris.

Though more confined creatures more doe pine,
The Dogge in house, Sea, Sky, doth barke, swim, shine.

Q. *Whether are there more or greater living creatures bred on earth, or in the Sea?*

A. In the Sea, (as all writers testifie and agree upon) and this moreover they adde, that there is no creature upon the Earth, that hath not his like in the Seas: and yet there are many in the Sea, that the Earth cannot parallel, nor any other place: and beside, with this good difference, that those creatures that are hurtfull on the Earth, in the Waters are not so, as the Snakes, and such like, there they are without their venome and offenceless.

Q. *What is that which nothing being more*

heavier of it self, yet nothing more unmoveable, and if you keep it not within bands, severs it self into many particulars, yet after runs into one lump, and being it self unchangeable, changeth and altereth the form and colour of things?

1 Quick-silver.

Q. *What Herb is that which presents the form of a man?*

2 The root of the Mandrake.

Q. *Whether is it of truth or not that is vulgarly reported, that those that dig this Root escape not without death?*

3 Nothing lesse: it hath of it self a soporiferous nature, to procure sleep (drunk or applyed, even as *Opium*) to death.

Q. *What creature is that which at once brings forth, nourisheth her young, and goeth with young again?*

4 The Hare, that fearfull and pursued creature; of whom according to *Pliny*, the males bring forth as the females; unto which no other creature may compare in fruitfulnesse but Conies, those cunning Pioners that have undermined and subverted Cities; and the money of Vsury, that no sooner is begot it self, but it presently ingenders.

Q. *Among all Beasts and Birds, which are of beauteous and various colours?*

A. The

A. The Peacock among Birds is as the Panther among Beasts; only in this they differ, that whereas the Peacocks deformity is his feet, the Panthers is his head.

Q. *What kinde of men are they, which being as beasts themselves sit upon beasts, carry beasts on their hands, have beasts running about them, and all to pursue and kill beasts?*

A. Vnlettered Huntsmen; of which Saint *Hierome* further addeth, that *Esau* was a Hunter, and *Nimrod*, and both wicked men; and that he had scarce read in the Scripture of an holy man that was an Hunter: not that he thought it impossible to be so, as if they were adjuncts not to be separated; nor that they were wicked because they hunted, but that they hunted being wicked men.

But the great Hunter (saith a Father) is the Devill, that maketh his toyles of the wickednesse of man, and pursues him with the Hounds of his own kennell: and therefore saith the Psalmist, *He shall deliver thee from the snare of the Hunter, &c.*

Q. *What twice two things are those that are oftentimes said to devoure their Masters?*

A. Hæc bis bina, Caves & Aves, servique Caballi,
Dicuntur Dominos sæpe vorare suos.

Hawkes, Hounds, and Horses, Servants, Pride and stealth,
Are oft-times found devoure their Masters wealth.

Vnto which may be annexed another distributer of misery & penury, not inferiour, if not greater than any of the rest, which is gaming or Dice, and therefore as the saying is:

Ludens taxillis bene respice quid sit in illis,
Spes tua, res tua, sors tua, mors tua pendet in illis.

At Dice who plaies in this conceit may enter,
My hope, my health, my life, my wealth, I venter.

And all thereby: and therefore if he would prevent this danger by cunning, let him know, the more cunning he is in this Art, the more wicked he is in his life.

Q. There are two things that cannot be too much trimmed, and what are they?

A. A Ship and a woman.

Q. In what things should a Woman be like vnto a Ship, and what things not?

A. In this, a Ship is the greatest moveable that a man possesseth, and yet it is turned and guided by the sterne, a little peece of wood, so must the Wife in this be like, being willing to be guided by the direction of the Husband, and as it sailes not but by deliberation,

tion, ſounding and compaſſe, ſo muſt not ſhe walke but by diſcretion and judgment. But herein ſhe muſt be unlike, for as one ſhip may belong to many Merchants, and many Merchants may be owners in one ſhip; ſo muſt not the Wife, ſhe muſt be properly but to one; and as a ſhip of all the goods a man poſſeſſeth cannot be houſed, a wife of all things muſt not be left abroad; and laſtly, a ſhip may be painted, but a Woman ſhould not.

Q. *In what place are Wives of beſt uſe, and moſt fit?*

A. One of *Marcions* Schollers anſwered, *In Thalamo, & in Tumulo*; In the bed, and in the Tombe.

Q. *By what reaſons were the ancient Poets uſed to condemne two Marriages?*

A. By comparing the adventure of ſuch an one to the wracked Sea-man, that once aſhore, will notwithſtanding to Sea againe, according to the verſe:

The man that's once from marriage free,
yet haſteth to that paine,
Reſembleth much the wracked man,
that wil to Sea againe.

Q. *What was the young mans anſwer, wherefore he would not marry a widow?*

A. Becauſe according to the old ſaying, he would

would not drinke in the water that another had dyed by tasting of, as followes:

In qua quis periit, non bibo, dixit, aquam.

Q. *How comes it to passe that learned men, wise men, Church-men, and such like, chuse not, withstanding all their wisedam, many times wives impatient, contentious, and troublesome?*

A. It is not to be doubted, but that Marriage is a Fate, suffered or appointed by God, *Gen.* 28. 48. and therefore not alwaies in the power of every man to chuse, according to his wisedome and understanding at all times: but that wise and learned men should many times, if they have not evill and unchaste wives, meet yet with those that are bitter and contentious unto them, I can give no reason for it, but this Fate, unlesse it be for this cause, That when abroad they reprove other mens faults and errours, they may have at home those that may preach to them their owne weaknesse and infirmities: and therefore as one saith, Howsoever it must be our wisedomes to love them, since it was our fortune to have them; and for their faults, we must either seek to remove them, or indeavour to beare them: if we can take them away, we make them fitter for our selves; if not, we become bettered our selves in our patience.

Q. *Who*

Q. *Who are those that plow the Sands, till anothers grounds, and leave their own Field unhusbanded?*

A. The Adulterer, who is said to want two of his five Senses, at least not to have the true use of them; that is, his Seeing and Hearing, for if he could see, he might behold the immediate destruction that waites at the threshold of that sinne: if he could not see, yet he might hear from the testimony of wofull experiencers, that cry out in each corner, The path I trod, and it brought me to destruction.

Q. *I know thou art diligent in reading the Scriptures, therefore shew me in what one Chapter of the Bible all the five Sences are described?*

*A. Gen.*27. *verse* 4. Seeing: *verse* 18. Hearing: *ver.*21. Touching: *v.*15. Tasting, *ver.*17 Smelling. The five windows of the Soul: of which one thus writes,

The Seeing, *light and colours doth descry,*
The Hearing, *tunes and discords doth arraign;*
The Smelling, *vdours sweet & sowre doth try:*
The Taste *respects the Cooks both Art & pain;*
The Touching, *hard, and soft, and hot, and cold,*
Through these five windowes doth the Soul behold.

Q. *What*

Q. *What is the leaſt member in the body, and yet darkens the whole man?*

A. The eye-lid, the hair whereof neither waxeth more, nor groweth longer.

Q. *Is the moſt perfect eye-ſight ſomtimes deceived?*

A. Oftentimes, and as ſoone as any other of the Senſes: As for example, caſt a ſtraight ſtaffe into a troubled water, and it appeares to the eye as crooked and wavering. Stand upon the Shore, thou ſeeſt the Ship goe; ſtand upon the Ship, why then the eye will tell thee the ſhore goes, and the Ship ſtands ſtill. So the head being diſtempered, thou ſhalt thinke fixt things meve, and one flame two.

Q. *What is the ſwifteſt of all things in the world?*

A. One anſwered, the Sunne, becauſe his ſpeed is ſuch, that in a day he compaſſeth the whole circuit of the earth; but another replyed, that thought was ſwifter than that, becauſe it travelled the whole world in a moment.

Q. *What foure evills are thoſe that chiefly trouble a houſe?*

A. A ſmoke, a ſtorme, & a contentious wife: Three ils are found, that tire a Husbands life: To which, a fourth is by the proverb ſed, When Children cry for hunger, wanting bread.

Of

Of *Martin Luther*, and *P. Melanchthons* eloquence and ſweetneſſe:

Diviſæ his operæ, ſed mens fuit unica, pavit,
Ore Lutherus oves, flore Melanchthon apes.

Twixt *Luther* and *Melanchthon* ſo long gone,
Their Works were divers, though their faith was one:
For *Luthers* ſoundneſſe loaded by degrees
His ſheep, as did *Melanchthon* flowers his Bees.

Q. *What means this ſpeech, Nouriſh not the Whelp of the Lion?*

A. It gives us to underſtand, that we are not to cheriſh any power above the Law, nor to foſter that ſtrength that may afterwards oppreſſe us.

Q. *Why doe they that are troubled with the Gout ever love to talke much?*

A. Becauſe they cannot runne with their feet, they love to run with their tongue: for the benefit of any member we are deprived of having two of them, we eſteeme the other in the reckoning of them both. As concerning the Eye, no man deſires to be blinde, or to have but one eye; yet if any miſchance ſhould befall the one, we eſteeeme the other the dearer, as followes in this verſe:

Mine eyes I would not ſell for droſſe,
Though Crœſus wealth repair'd my loſſe.

None more blind than *Eyart*, as the ſaying is,

is, nor none more forward to venter, than he that leaſt knows the dangers that he enterpriſes, as by this example is made manifeſt.

The Trees one time went forth to ſelect them a King, and in their progreſſe they came to the Olive Tree, and ſaid unto it, Reign over us, and be King; but it refuſed, ſaying, Shall I forſake my fatneſſe wherewith I am ſupplyed, and man is nouriſhed? No, I will not: and with theſe and the like reaſons refuſed their offer. Then they came to the Fig-tree, and ſaid, Reign over us: who anſwered, Shall I leave my ſweetneſſe and fruits, more delicate then the Hony of *Hybla*? Then they came to the Vine, and ſhe refuſed, ſaying, Shall I forgoe my ſweet ſhade, and comfortable cluſters, that comfort and make glad the heart of man? It ſhall not be. Then ſpake the Bramble, Let me be King over you, that I may curbe you with ſharp Lawes: and thus what the good refuſed, the worſt offers to take up and embrace, for none more ambitious then the undeſerving, as in the Propoſition before declared.

Q. *What waters of all other are the moſt deceitfull?*

A. The tears of a Woman: the which in the bleſſed Weeper are called, The blood of the Soul?

Q. *What*

Q. *What Creatures of all other are the most wanton?*

A. Insatiate women, according to the Poet:

Gallinis Gallus bis quinis sufficit unus,
At ter quinque viri vix sufficiunt mulieri.

One Cock sufficeth twice five Hen:
Scarce one lewd woman thrice five Men.

Q. *What women of all other are the most fruitfull?*

A. Beggers wives, that of all others one would think should be most barren.

Q. *Of imperious women what did* Cato *report?*

A. Cato said, Our Wives rule the Common-wealth, for we govern the people, and our Wives govern us. To which purpose *Themistocles* said; O Wife, the *Athenians* rule the *Grecians*, I the *Athenians*, thou me, thy Sonne thee: therefore in my opinion he spake not amisse that said, he never knew Common-wealth, nor private Family well governed where the Hen crew, and the Cock held his peace: for though it be said of Women, that they are so able of tongue, that three of their clappers will make a reasonable noyse for a Market; yet though they talk, they should not command, or at least-wise should not govern.

Q. *Whether was the night or the day first?*

A. Thal.

A. Thal. Mileſius anſwereth, The night was before the day, as in the Creation is manifeſt, *So the Evening and the Morning were the firſt day.* From which notwithſtanding we vary in our opinions, as preferring the day before it; and for becauſe the evening is but the latter part of the day which muſt proceed it.

Q. *At what hours doth the day begin with us?*

A. For payment of money it is reckoned between Sun and Sun; but for Inditements for murther, the day is accounted from midnight to midnight, and ſo are Faſting-daies.

Q. *How many Colours are there in the Rain-bow?*

A. Various Colours, but two eſpecially moſt apparant, a watry and a fiery colour, which two colours expreſſe two judgements, the one of water paſt in the beginning of the world: and the other of fire to come, in the end thereof.

Qu. *Which is the longeſt day in all the year?*

A. Saint *Barnaby* anſwereth, That which hath the ſhorteſt night.

Q. *How many are the properties of good Wine?*

A. As many as there are ſenſes in mans body,

body, for to every ſence ſhould good Wine have a relation

1 To the ſight, good colour, pureneſſe, and clearneſſe.

2 To the hearing, being poured forth, a ſparkling and ſpeaking noyſe.

3 To taſte, good reliſh.

4 To the touching, coldneſſe.

5 To the ſmell, ſweetneſſe.

Qu. *How many are the veines in the body of a man?*

A. As many as there are daies in the year: of which one thus writeth:

That every thing we doe may vain appear,
We have a veine for each day in the year.

Q. *How many bones are there in the body of man?*

A. It is anſwered according to *Galen*, *Hyperates*, and others, that there are in mans body 284. which are thus ſingly collected: in the head 49. in the breſt 67. in the armes and hands 61. in the feet 60.

Q. *At what years doth a childe preſent half his height?*

A. Between the third and fourth year.

Q. *How many teeth hath he, according to the Poets rule?*

A. Sunt homini dentes triginta duo commodantes

The

The grinders which in time are ſaid to ceaſe, are numbred thirty two at beſt increaſe.

Q. *How many are the ſenſes of the ſoul?*

A. Though the ſenſible things of the world be numberleſſe, yet the organs of the ſenſe that comprehends them are but five: 1 Touching: 2 Taſting: 3 Seeing: 4 Hearing: 5 Smelling.

Q. *What is the quickeſt and beſt ſenſe of all other?*

A. The eyes.

Q. *Which is their beſt object and nobleſt uſe?*

A. Their uſe is admirable and excellent in this world, *viz.* to diſtinguiſh and ſhew us the variety and beauty of all things in the world, but yet their chief uſe ſhall be through the effuſion of his heavenly light, face to face, to ſee God in the world to come.

Q. *What Senſe had the greateſt hand in the firſt tranſgreſſion?*

A. The Eye.

Qu. *How ſheweth it his ſorrow?*

A. By ſhedding tears, which no other Senſe doth, or can.

Q. *From whence proceedeth tears?*

A. Out of the Brains moſt thin and liquid excrement, of which (being the moyſteſt part of the whole body, and twice as much in quantitie as the brain of an Oxe) it yeeldeth great plenty.

Q. *How*

Q. *How doe they see?*

A. Not by sending the rayes unto the object, but by receiving beams from thence, which ever end with pointed angels in them, where if the object be far off, it ends in them in a sharp point, and so the thing seems small; if neer, in a broader point, and thereby seems greater.

Q. *How many things are required to a perfect sight?*

A. Nine things, *viz.*

1 Power to see.
2 Light.
3 The visible thing.
4 Not too small.
5 Not too thin.
6 Not too nigh.
7 Not too far.
8 Clear space.
9 Time.

Q. *What four things be those that be grievous to our eye-sight?*

A. 1 Smoak out of the moyst wood.
2 Winde in a storm.
3 Tears.
4 To see our enemies fortunate, and our friends unhappy.

Q. *What things doe the eye most betray, that a man would keep secret?*

A. Love

A. Love and drunkenneſſe.

Q. *What is the office of the ears, and wherefore are they placed on high with windings and turnings in them?*

A. To receive the ſound or Air into them which form a noyſe in the maſes, whereof the ſoul makes diſtinction: they are placed on high, becauſe all ſounds mount aloft; with turnings and windings in them, that the ſound may not too haſtily ſtrike the brain: it is the ſloweſt, yet the daintieſt ſence of all the other; for as thoſe that have no skill in Muſick can perceive a diſcord; and though they know not what is good, yet finde what is evill: the moſt delightfull tune they hear is the muſick of the Pſalmes, from the voyce of men and women.

Q. *Wherefore have we two ears and but one tongue?*

A. That we ſhould hear twice as much as we ſpeak.

Q. *Wherefore have we our eye-lids to ſhut them, when our ears are alwaies open: our ears fixed, and our eyes moveable?*

A. Our ears are open to hear the proof of every tale: and unmoved, to the end that though they quickly hear, they be not moved to cenſure over-raſhly; and theſe two are the chief intelligencers and ſervants of the ſoul,

ſoul, the other three attended upon the body.

Q. *How is the taſte diſcerned?*

A. By the veins which ſpread through the tongue and pallate, to diſtinguiſh every reliſh; the abuſive pleaſing of which ſence, as experience teacheth, through Cookery and Sawſes, hath killed more bodies than either the Sword, Famine, or Peſtilence.

Q. *Where is the ſeat of the Smelling?*

A. In the Noſtrils; for as God breathed the breath of life into them, ſo makes he it their vertue, by the ſeat of that ſence in them, to diſtinguiſh all ayrs profitable or hurtfull to the body of man.

Q. *What are the benefits of good ſents to the Body?*

A. To purifie the brain, refine the wit, awake the fancie; to which purpoſe old devotion ordained incenſe, to make ſuch mindes the more apt for heavenly contemplations: yet ſome are of opinion that theſe perfumes are but unneceſſary furniſhments, ſince as the Proverb is, They ſmell beſt, that ſmell of nothing.

Q. *From whence is derived the power of feeling?*

A. The feeling power which is the root of Life, ſpreads it ſelf through every part of the body by ſinews, which deſcend from the head

head to the foot, and like a Net ſpread all over the body, ſhe diſcerns (even as the Spider ſitting in the middeſt of her web) if ought doe touch the outward thred of it, ſhe feels it preſently ſhaking on every ſide, by this ſenſe we doe diſcern hot, cold, moyſt, dry, hard, ſoft, rough, pleaſure, and pain.

Qu. *What may the memory be compared unto?*

A. To the Sea and the Land; the part that reteineth all, to the Land; that devoureth all, to the Sea; being likewiſe the Lay-mans table-book, that remembers much, and forgets much: her ſeat is in the hindermoſt part of the brain behinde.

Againſt whom, time and oblivion ever make warre to deface her Regiſter, that the moſt famous things ever done, the greateſt wonders ever acted, the ſtatelieſt Monuments ever raiſed, the mightieſt Monarchs, that ever reigned, ſhould here have no perpetuity, but be interred in ruine and forgetfulneſſe; for as one ſaith of Time:

Time ruinates proud buildings with her hours,
And ſmears with duſt the glittering golden
Towers;
Time fills with worm-holes ſtately monuments,
And feeds oblivion with decay of things:
She blots old books; and alters their contents,
And plucks the quils from ancient Ravens
wings: *She*

She spoyles antiquities of hammered steel:
And turns the giddy round of fortunes wheel:
She wears out Brasse and Marble, and decayes
Stones to drop down, that spoke their raisers praise.

A further illustration of the body.

Q. *What is the Body?* The dwelling of the Soul.
What the Eyes? The windows of the Soul.
What are the Brows? The portall of the Minde.
What are the Ears? The interpreters of Sounds.
What are the Lips? The leaves of the Mouth.
What are the Hands? The work-men of the Body.
A. *What the Heart?* The receptacle of life.
What the Lungs? The Bellowes of the Ayr.
What the Stomack? The orderer of the Meats.
What the Bones? The strength of the body.
What are the Legs? The columnes of the body.

Aliter abbreviata.

Cor sapit, & pulmo loquitur, fel commovet iram,
Splen videre facit, cogit amare jecur. (move,

Wisdom, the heart, the lungs our speech doth
Gall, spleen and Liver, anger, laughter, love.

Q. *How are these following denominations distinguished to their particulars, as of reason, understanding, opinion, and the like?*

A. 1 When by moving from ground to ground she sifts things out, she obtaines the name of reason.

2 When by reason she hath found truth, and standeth fixed, she is understanding.

3 When she lightly inclines her assent to either part, she is opinion.

Qu. *What is the difference betweene wit and will?*

A. Will is the Prince, and Wit is the Counsellour, which sits in councell for the common good of the man; for what Wit resolves upon, will executes: Wit is the mindes chiefe justice, which often controules the false judgement of Fancie; Will is as free as an Emperour, cannot be limited, barred of her liberty, or made will by any coaction what she is unwilling to: And lastly, their chiefe use is, our wit being given us to know God; our Will to love him being known.

Q. *Which*

Q. *Which are the three first members formed in the wombe after conception?*

A. The Heart, the Braine, and the Liver, the chiefe members of life.

Q. *What is the last made?*

A. The eye the interpretation of the minde: the last member formed in the wombe, and the first that loseth his motion in death; for in that exigent, the spirits of the sight betake themselves to the braine, as to the Castle of refuge, a sure token of death.

Q. *When a man dyes, which is the last part of him that stirs, and which of a woman?*

A. To answer merrily, and not altogether impertinently, 'tis said, the last part of a man that stirs is his heart, but of a woman her tongue.

Q. *A wise man said, that from the most vile creatures on earth, just matter might be had whereby to glorifie God: To this one answered, What takest thou from the Serpent, whereby to glorifie him?*

A. To praise him that he made me not such a one: To which purpose is here annexed a Story of one, who seeing a Toad lye in the way fell a weeping: two Bishops comming by enquired his reason, who answered, That the sight of that ugly and loath-

some creature, had admonished him of his ingratitude to God, that had never given thanks for the excellencie of his Creation, being made after his own Image, when he being but as clay in the Potters hands, it was in his power to have made him a vessell of dishonour, yea, even as the basest and deformedst, such an one as that Toad.

Qu. *What is the most beautifull thing in the world?*

A. One answered, The Sun; but another replied, that blind men saw not that, and therefore he concludes that Vertue was much more resplendent, which even the blinde might perceive perfectly.

Q. *What is the strongest of all things?*

A. One answered Wine: another a King: a third a Woman: and all these are very powerfull: but Truth is the strongest of all, which overcomes all things in the end.

Q. *Who is the greatest opposer of Truth?*

A. One answered, The Pope, who as *Balaeus* recites, is so opposite, that commonly whatsoever he praises, is worthy of dispraise: for whatsoever he thinkes, is vain: whatsoever he speakes, is false; whatsoever he dislikes, is good: whatsoever he approves, is evill: and whatsoever he extols, infamous.

Q. *Who*

Q. What seats are ordained for Popes after this life?

A. Heaven they continually sell, and daily offer to sale, and therefore Hell is their place in reversion, according to the Poet:

Vendidit & cœlum Romanus & Astra Sacerdos:
Ad stygias igitur cogitur ire domus.

Q. What part of speech is Papa, *for the Pope?*

A. Part of a Particle, because he partakes part from the Clergie, part from the Laity, and part from both with Mood and Tense. *Papa nec Deus, nec Angelus, nec Homo; quid tunc?* The Pope is neither God, Angel, nor Man: what then? *Diabolus.*

Q. Who are those that pray for all,
Defend all,
Feed all,
Devoure all.

A. In an old Picture I found it thus written, The Pope with his Clergy sayes, I pray for you all; *Cæsar* with his Electors, I defend you all; The Clown with his Sack of Corn, I nourish you all: at last comes Death and sayes, I devoure you all. For,

Mors ultima linea rerum.

Man's like a Glasse fill'd full of water,
with Ivory walls about,
The Glasse crack'd, the water spilt,
so soon is life run out.

Q. *What little fish is that in the Sea, that hath the greater wonder in his strength?*

A. The Remora, a little fish of half a foot long, which but by fastening upon it, will stay a ship under sail with winde and Tyde.

Q. *What thing is a Lion most afraid of?*

A. The crowing of a Cock, and the noyse of a Cart-wheele.

Q. *What difference of dayes is there of the Christians, the Turks, and the Jewes Sabbath?*

A. The *Christians* keep their Sabbath on Sunday, the *Jewes* on the Saturday, and the *Turkes* on the Friday, in scorn of Christ that was that day crucified.

Qu. *What is death very fitly resembled unto?*

A. To a Woman or a Shadow, for seek it, and it flyes you; fly it, and it seeks you; and so a Woman, according to the Poet:

Follow a shadow it still flyes you,
Seem to fly, it will persue you;
So, court a Woman, she denies you,
Let her alone, she will court you.

Qu. *What is that which of running becomes*

staid,

staid, of soft becomes hard, of weak becomes strong, and of that which is infinite becomes but one?

A. It is answered, Ice.

Q. Whether was Crystall ever Ice?

A. It is answered, that those waters which are congealed with a continuall and daily cold, as by the space of ten or twenty years, are called Crystall by reason of their transparencie; and are for the most part found upon the Alpine Mountains, elevated against the face of the North, where they become so hard, that scarce they ever after yeeld to the hammer.

Q. What liquor of all other sooneſt extinguisheth the fire?

A. Vineger, for the exceeding piercing coldnesse, and eagernesse it hath.

Q. What is the strongest of all things in the world?

A. Thal. Mil. answered; Fate; another Death, because it overcomes all things.

Q. How many Letters are there in the holy Tongue?

A. As many as there are Books in the Old Testament; of which one thus further observes, that as two and twenty letters form our voyce, so two and twenty Books contain our Faith.

Qu. *What comparison is there between Prophets and Poets?*

A. Thus much according to the old verse,

Of things to come, these truly make us know,
What th'other of things past, doe falsly shew.

Q. *Who were those that were seen to eat after their deaths?*

A. Christ, Lazarus, the daughter of *Jayrus*, and others.

Q. *Upon what kinde of persons, according to* Diogents *opinion, are not benefits to be bestowed?*

Anſ. Not { Vpon old men, because they live not to requite them.
Vpon Children, because they forget them.
Vpon dishonest folkes, because they will never repay them.

Qu. *Who are those that see many things farre off, but little neer at hand?*

A. Old men, blinde in the present tense, but for the most part quick-sighted in the preterimperfect tense.

Qu. *How comes it that the husband seeks the wife, and not the contrary, the wife the husband?*

A. Because the man seeks that which he formerly

formerly lost; that is, his rib, which was taken from him in the forming of the woman out of his side, and therefore when a man marries a wife, what doth he but fetch backe the rib which he first lost.

Q. *What is the chooſing of wives fitly compared unto?*

A. Sir *Tho-Moore* was wont to ſay, To the plucking by caſualty *Eeles* out of a bag, wherein for every *Eele* are twenty *Snakes.*

Q. *What is the deareſt loſſe of all other?*

A. The loſſe of time, which cannot be recovered; of which one thus complaines:

The loſſe of wealth I much lament,
But more what time decayes:
For wealth may be re-gain'd that's ſpent,
But never loſſe of dayes.

Q. *It being demanded of* Ariſtotle, *whether a fault committed in drunkenneſſe were to be puniſhed or remitted, a man not being then himſelfe?*

A. It was anſwered, He which in drunkenneſſe committed any offence, was worthy of double Puniſhment; Firſt, for being drunke; Secondly, for his offence therein.

Q. *Who are thoſe that draw death out of that wherewith others preſerve life?*

A. The drunkard and the Glutton.

Q. *What two Monosyllables are those that divide the whole world?*

A. These two Pronounes, *Mine* and *Thine.*

Q. *Of Retribution how many be the sorts, and what are the best or worst degrees therein?*

A. There are foure sorts; which are these following:

1 To repay good for good, fitnesse,
2 To repay evill for evill, perversnesse.
3 To repay evill for good, devellishnesse.
4 To repay good for evill, blessednesse.

Q. *How many things are chiefly required in a good Chirurgian?*

A. These three properties:

1 A Hawkes eye.
2 A Lions heart.
3 A Ladies hand.

Q. Cato *repented himselfe of three things, and what were they?*

A. 1 That ever he beleeved a woman.
2 That ever he spent time idely.
3 That ever he went by Water, when he might goe by Land.

Q. *What were those three things St.* Austin *wished he had lived to have seene?*

Paulum in ore, Romam in flore, Christum in corpore.

A. 1 *Rome* in her flourishing estate.
2 To heare St. *Paul* preach.

3 To

3 To have seene Christ in the flesh.

But we (saith *Lactantius*) will give God thankes that we are not Pagans, but Christians; that we live in the time of the New Testament, and not of the Old.

Q. Plato *gave thankes to Nature for four things, and what were they?*

A. 1 That he was a man, and not a beast.

2 That he was a man, and not a woman.

3 That he was a *Grecian*, and not a *Barbarian*.

4 That he lived in the time of *Socrates*.

Q. *In how many formes doth a Physitian appeare to his Patient?*

A. In these foure formes:

1. In the forme of a Skilfull man, when he promiseth helpe.

2 In the shape of an Angel, when he performes it.

3 In the forme of a Devill, when he asketh his reward.

And therefore it is the Physitians Rule, *Accipe dum dolet*, Take the sound Fee while the sick hand giveth it.

Q. *What three things are those that chiefly preserve life?*

A. A joyfull Heart, a quiet Mind, and a moderate Dyet.

Q. *What two things are those that make equall.*

equall the miserable and the happy?

A. Sleepe and Death; betweene one of which, *Vashti* the most beautifull Queen, and blackest Ægyptian bond-woman that ever was, are made equall.

Q. *What Passions and Diseases are those that cannot be hid?*

A. Love and the Chin-cough.

Q. *What is the cause that the Devill above all other beasts of the field should assume the forme of a Serpent, and that out of the putrefaction of mans body, wormes and Serpents should be produced?*

A. It is answered, according to *M. Iunctben*: Because man was puft up with the poyson of the Serpent in Paradise, the Devill hath ever since delighted in the forme of a Serpent, for the conquest then atchieved in that shape; and to this day it is reported that in some part of *Africa* and *Asia* are found Serpents that Devills doe inhabit: And that out of mans corruption, Serpents doe and should spring, the cause is manifest, that it is from the impurity and filthinesse of sinne; of which as one implyeth, It is not unnecessary, that out of mans flesh (a substance of the greatest sinne against God) should creatures be engendred of the greatest hate and enmity to man.

Q. *What*

Q. What is the wisest of all things?

A. Thal. Mil. answered, Time; for it findes out all things, teacheth and altereth all things.

Q. What people are those that have but one day and night in the whole yeare?

A. Those that live under the Pole Arcticke, for to those the Sunne never ascends the Horizon twenty four degrees, nor comes under it, so that they have six signes above, and six beneath it.

Q. Whether may the Bat be reckoned among the number of Birds or Mice?

A. The Bat possesseth such an evenneſſe betwixt both, that she cannot justly be said to be absolutely either the one or the other: for she hath wings, but no feathers; she flyes but in the evening: she hath teeth which no bird hath; and she nourisheth her young with milke, which no bird doth; yet, because she hath wings and flyes, we reckon her among the number of Birds.

Q. What Birds are the most wicked, but the shortest lived?

A. Sparrowes: which for their solicity and wantonneſſe eight times in an houre, live not above two yeares. *Zenocrates* tells a Story of a Sparrow, which pursued by a Hawk, flew into his bosome for refuge, which he

he tooke and kept, and the Bird would still attend on him.

Q. *What creatures of all others are the longest lived?*

A. Man, the Daw, the Hart, and the Phœnix, whereas most other compared with them as short; the Hare living but ten yeares, the Cat as many, the Goat but eight, the Asse thirty, the Sheepe ten, the Dogge fourteene, and sometimes twenty, the Bull fifteene, the Oxe because gelded, twenty; the Sow and Peacocke, twenty; the Horse twenty, and sometimes thirty; the Dove eight, the Turtle eight; the Partridge twenty five.

Q. *What Creature of all other sheds teares at his death?*

A. The Hart, that fearefull and dry creature, that brayes after the Water-brookes: *Psalme* 42.

Q. *What chiefly fats a Horse?*

A. The eye of the Master.

Q. *One asked* Aristotle, *what was the fruit of all his Philosophy?*

A. Who answered, To doe that out of a free disposition, which Lawes and enforcements doe compell others unto.

Q. *What kind of Creatures are those that sleepe not with their owne face?*

A. Painted

A. Painted women, for the most Part suspicious harlots.

Q. *What is that that is too hard for one to keepe, enough for two, and too much for three?*

A. A secret.

Q. *To whom may a man best commit his secret?*

A. To a common lyar, for he shall not be beleeved though he tell truth.

Q. *What waters of all others ascend highest?*

A. The teares of the faithfull, which God gathers into his bottle.

Q. *Of all the Fishes in the Sea, which doe our Naturalists observe the swiftest?*

A. The Dolphin, which swimmes faster than either Bird or Arrowes flye; which fish of all other is most dangerous to Marriners.

Q. *What three Letters are those that make us bondmen and free?*

A. They are E V A, which inverted, are A V E, the Angels salutation.

Q. *What two Letters are those that young infants cry out upon?*

A. E A; according to the Poet:

Clamabunt E, A *quotquot nascuntur ab* Eva.

All cry out *of* E *and* A.
That are borne of Eva.

The

The Males especially upon A, and the Females upon E; except *Zoroastes*, of whom it is read, that he was borne laughing; who as *Pliny* notes, was the first finder out of Magick.

Qu. *What is that which being contained in it selfe, yet from it thousands do daily spring and issue?*

A. The egge, from whence are produced Fowles, Fishes, Birds, and Serpents.

Q. *Whether was the Egge or Bird first?*

A. The reason of this cannot be understood naturally, since, the egge without the Bird, nor the Bird without the egge could be brought forth. But we are to understand, that the first rank of Creatures were immediately from God, without any other secondary causes; and this great difference there is betweene God the first Nature, and the second Nature.

Q. *What thinkest thou of this question, Whether the drunken man drinkes up the wine, or the wine drinkes up him?*

A. It is either: for when thou hast the wine in the cup, it is in thy power; but when it is in thy body, thou art in the power of it: when thou drinkest first, thou takest the wine for thy pleasure, but after thou hast drunke it, it taketh thee: first, it is a servant

vant, and yeelds it self unto the drinker, but afterwards, spreading it self into the veines, it becomes a Master, and is like fire in the top of a Chimney.

Q. *In a certain banquet, much wine being given to* Diogenes, *he poured it down on the ground, and being asked the reason why he spilt it?*

A. Answered, If I drink it, I not onely spill it, but it spils me.

Q. *How many waies doth man fall?*

A. The question is infinite, we dye a thousand waies, though we were born but one.

Sunt hominum morbi mille, sed una salus.

He hath a thousand diseases, and but one health.

Q. *The Devill asked a holy man these three questions?*

1 *What was the greatest wonder that ever God made in a little circuit?*

To which the holy man answered: The face of Man, that being of one substance and forme, there should not be found in all the world to men their faces like in all things; and that in so small a room God hath blazed all the senses.

2 *Whether the Earth were higher than the Heaven?*

To which he answered, That the Body of Christ,

Christ, which is the substance of the earth, t
from *Adam*, who exalted above the Heaven
and so the earth to be higher.

3 *How much was the distance between heave
and earth?*

To which the holy man answered (no
containing himself any longer with pati-
ence) Thou knowest the space better than I,
for thou measuredst it when thou fellest from
Heaven, so never I: at which speech the De-
vill vanished away.

Q. Diogenes *being asked what Wine of all
other he loved best?*

A. Answered, That which he drank of a
nother mans cost.

Q. *What is the heaviest burthen that the earth
bears?*

A. Sinne, for it weighs down to Hell.

Q. *What Tree in the Forrest doth the Serpent
most hate to come neer?*

A. The Ash, according to *Virgil*, the faires
in the Wood, which the Serpent neither
comes under, nor within the shade, as also the
Juniper tree.

Q. *What seed is that which joyneth together*
England *and* France, *and many other farre
distant Countries?*

A. Hemp-seed, of which is made the sailes
for ships which transport them far and neer.

Q. *What*

Q. *What three waies are they among others that are not to be found out?*

A. The flight of a bird, the passage of a ship, and the way of a young man.

Q. *What four things are those that specially pervert Justice?*

A. 1 Fat gifts.
2 Hatred.
3 Favour.
4 Fear.

Q. *What might Law in the abuse thereof most fitly be compared unto?*

A. To a thicket of Brambles, into which by tempest the poor sheep being driven from the plains come there for refuge, and so lose their fleeces.

Q. *What was a great man of this kingdome used to compare Courtiers unto?*

A. To Ember weeks, or fasting Eves, the hungriest and leanest of themselves, yet bordering still upon great ones. As likewise he used to call promising, the vigill of giving. And concerning a Book called, *Rules for a Courtier*, he would sometimes say,

Those rules well practis'd, rightly understood,
Might make good Courtiers, yet few Courtiers good.

Q. *Who be those that lye most freely and without controule?*

A. 1 Great

A. [illegible]reat men, that few men dare reprove.

2 Old men, that few can gain-say.

3 Travellers, that may lye by authority.

Q. *Whither should a man with most profit travell to learn the Languages?*

A. To *Orleance* for the French.

To *Florence* for the Italian.

To *Lypsich* for the Dutch.

To *London* for the English.

Q. *How may a Traveller most benefit himself?*

A. By conforming himself to the nature of a Bee, which takes the honey, but leaves the poyson: For,

The French hath valour, but with it *Vanitatem & Levitatem.*

The Dutch hath honest dealing, but *Gulam & Ebrietatem.*

The Italian discreet carriage, but *Precationem & Libidinem.*

Q. *What is that which is commendable both to doe, and not to doe?*

A. To know when to speak, and when to keep silence.

Qu. *What things are those most vertuall, and of greatest secrecie and force above other?*

A. *Christus vim verbis, vim gemmis, vim dedit herbis:*

Verbis

Verbis majorem, gemmis, herbisq; minorem.

Or thus:

Stellis ac herbis vis est, sed maxima verbis.

Englished:

To Herbs and Stones much vertue Christ affords:
But more to speech, for Life and Death are words.

Q. *Who is the most renowned for memory that Stories make mention of?*

A. *Seneca*, who writes of himself, that he was able to recite 2000 names, after they were once read unto him.

Q. *What breaks the shell at the comming out of the Chicken?*

A. It is answered, and that by a double reason; the one, because in that time the shell by continuall heat and sitting upon, becometh tender and soft, so that the least stirring effecteth it: another cause of breaking thereof, and that is the principall, is the defect of nourishment, which at the end of the time is wasted in the shell, which the Chicken wanting, expoleth it self to seek, and so breaketh it: as likewise the defect thereof is the naturall cause of all other Birds.

Q. *Whose Cock, whose Dog, and whose Servant may be kept at the cheapest rate?*

A. The

A. The Millers Cocke, the Butchers Dog and the Inne-keepers Servant.

Q. *What was the City* Aristotle *so magnified above others, for beauty, largenesse, and strength?*

A. The City of *Babylon*, the walls whereof were 50 Cubits thicke, 200 Cubits high: this City was four square, fifteene miles from corner to corner, sixty miles in compasse, it had an hundred Gates with thresholds and posts of Brasse, which when it was taken by *Darius*, by drawing the river *Euphrates* dry, those that dwelt in the farrest parts heard not of it in three dayes. It was destroyed according to the Propheeie of *Jeremy*, and is now a Desart for wilde Beasts.

Hereafter follow certaine Grammaticall questions.

Q. *Which is the best verse in all* Virgill?

A. Æneid. 6. *Discite justitiam moniti, & non temnite divos.*

Q. *Which is the worst in all* Virgill?

Æneid 1 *Flectere si nequeo superos, Acheronta movebo.*

Q. *Which is the worst in all* Ovid de arte amandi?

A. Semibovemque virum, semivirumque bovem.

Q. Which

Q. Which is the best of all Tullies *Epistles?*

A. The best and longest of all that is extant, *Ad Q. fratrem Propratorem minoris Asiæ,* most excellent, and worthy the reading of

Q. Which of all the Fathers is the hardest, of all the Poets the most crabbed?

A. Tertullian and *Persius*, which *Persius* when *Tertullian* read, and found it so craggy and hard, he threw it aside, saying, If he would not be understood, he should not be read.

Q. Expound me this verse;

Sus furfur edit pannum, panem quoque sustineamus.

A. The last word is divided into three, and thus construed; *Sus* the Sow, *edit* doth eat *furfur* bran, *Tinea* the Moath *edit* doth eat *pannum* cloth, *Mus* the Mouse *edit* doth eat *panem* bread.

Construct me this verse;

Mea Pater Lupus est Matrem.

A. Pater O Father, *mea* make haste, *Lupus* the Wolfe, *est* doth eat, *Matrem* my mother.

Q. What is the difference between os oris *for the mouth, and* os ossis *for a bone?*

A. Whatsoever is gotten by *os ossis* the bone, is devoured of *os oris* the mouth.

Aliter.

Os oris loquitur, sed os ossis roditur ore.

Os

Os oris, or the mouth doth speak, but *os ossis* or the bone, is gnawn by the mouth.

Q. *At the confusion of Babel, into how many Languages was the world divided?*

A. *Epiphanius* and others doe write, into seventy two, as many as there were workmen at the building.

Others think, seventy one, as many as there were Nations in the world, which *Moses* recites to be seventy two.

Q. *What preeminence have our best Linguists above others?*

A. The *Hebrews*, that they drink at the Fountains.

The *Grecians*, at the Rivers.

The *Latines*, at the Brooks.

English, and some others at the Lakes.

Qu. *How are these four Letters to be understood, S, P, Q. R?*

A. *Senatus Populusq; Rom.* yet one of the Sybils inverted it thus: *Serva Populum quem Redemisti*: Now others have turned them jestingly upon the Pope, by way of question and answer, as thus; *Sancte Pater, Quid Rides?* Respon. *Rideo, quod Papa Sum.*

Englished:

Qu. *Holy Father, why dost thou laugh?*

A. I laugh, because I am Pope.

Qu. *Who was he that was reputed an old*

man

an among Children, and yet among old men li-ed to be a Childe?

A. Hermogenes, who in his youth was the eſt Rhetorician of his time; but in his age oſt his ſence, and forgot his letters, and ſo ecame a childe in his dotage.

Qu. *Who was the moſt excellent Geometrician in his time.*

A. Archimede the Syracuſan, who held it oſſible to remove the earth, if he had anc-her earth to fix his inſtrument upon: He eld it alſo poſſible to number the ſands.

Q. *Why is* Honos *for* Honour *written with* H, *an aſpiration: and* Onus *for a* Burthen, *without?*

A. Becauſe to the one all men aſpire, the ther few men doe deſire.

Q. *Amongſt all trees, which onely is of the euter gender?*

A. Balſamum, or the Balm Tree, found nely in Iudea.

Q. *What debt is that which is alwayes pay-g, and never paid?*

A. Charity and Love, which though we ver pay, yet muſt we ever owe to pay.

Q. *Why is the form of money round?*

A. Becauſe it is from run to every man.

Q. *Why is* Nummus *latine for money?*

A. Of *Numa Pompilius*, ſecond King of

the Romans, the first that caused money to be made; and when Copper-pence, Silver-pence, and Gold-pence were made, because every Silver penny was worth ten Copper pence, every Gold penny worth ten Silver, therefore they were called *Denarii* of *Decem*, for ten.

Q. *By what means may every man be accounted an honest man?*

A. By endeavouring to be what he desires to seem.

Q. *By what means should a man quickly become rich? (counsel I know quickly to be hearkned unto.)*

A. To be content with little, as the Divine Poet said:

My wishes are but few, all easie to fulfill,
I make the limits of my power, the bounds unto my will.

Q. *What creature of all other is the worst that the earth nourisheth?*

A. If it be demanded of wilde Beasts, a Tygre; if of tame, the Adulterer: in another place he answered, on the mountaines Bears and Lions; in Cities, Publicans and Flatterers.

Q. *What creature is that which bites with the Tongue?*

A. All creatures bite with their teeth,

is commonly known, but the Flatterer bites with his tongue, and the wound is mortall.

Q. *Wherein doth man chiefly differ from Beasts?*

A. In two things especially, *Ratione & Oratione*, in reason and speech.

Q Diogenes *being asked why he wore his beard so long.*

A. Answered, To the end that when I see it, and touch it, I may remember my self to be a man.

Q. *One asked* Diogenes *what he should give to have a blow at his head.*

A. A Helmet.

Q. *What good thing is that which is more profitable unto others, than to those that have it?*

A. Beauty, that frail and flying dowery, injoyed by looking upon others, being blinde to the owner it self.

Q. *Which were the most lasting cloathes that ever were worn?*

A. The *Israelites* in the Wilderness, which in forty years waxed not old.

Q. *Which is a living word, and which is a dead word.*

A. The spoken word is the living, the written word is the dead, of whom one thus writes most wittily:

Although the speaking word have life,
The written word be dead;
The written word shall last and be,
When th' spoken word is fled.

Q. *What Beast is that that is unlike to h*
Dam or Sire, and of a mingled kind, brough
forth by others, and produceth not his like?

A. The Mule, begotten between the Hor
and the Asse: according to the Poet,

Dissimulis patre, Matris diversa figura,
Ex aliis nascor, nec quic quam nascitur ex m

Two likes unlike

Dog hunts keepeth
The in the woods and all things
Wolfe is nourished destroyeth

Q. *In what Lawes did consist the order*
Drunkennesse among the Romans?

A. Not to trip in speech.

2 Not to vomit.

3 To drinke most at one sup.

4 Not to breathe in the draught.

5 To leave nothing undrunke, if to cast i
on the ground; an old president, but an evi
imitation at this day.

Q. *Wh*

Q. *Who were the most lascivious belly-gods that Stories make mention of?*

A. Sardanapalus, whose belly was his god, and God his enemy. *Vitellius*, who had served unto him at one feast 2000 Fishes, and 7000 Birds: *Heliogabalus*, who at one Supper was served with 600 Ostriges: *Maximinianus*, who did eat every day forty pound of Flesh, and drunke five Gallons of Wine: *Sminderides*, who when he rode a suitor to *Glistines* daughter, carried with him 1000 Cookes, as many Fowlers, and so many Fishers: *Sminderides*, who bragged, being so given to Meat, Wine, and Sleep, that he had not seene the Sun either rising or setting in 20 yeares. The story whereof is not here recited for imitation but detestation, as a thing odious to God, hatefull to man, burthensom to nature, the root of all evill, and decay of every vertue, for by too much feeding, the subtill parts are darkened, and turbulent fumes doe weaken the understanding: and therefore the Poet wittily observes:

Fat panches have leane pates, and dainty bitts,
Make rich the ribs, but bankrupt quit the wits.

And therefore saith the golden Rule:

If thou a long and healthfull age require,
Put bounds unto thy gluttonous desire.

For otherwiſe thou ſhalt be a harbour for diſeaſes, a ſubject for the Phyſitian, and miſery: for, *Miſere vivit, qui medice vivit*: and therefore for thy health and profit, embrace abſtinence and temperance, for temperance will tell thee, a little in the morning is enough, enough at dinner is but a little; a little at night is too much.

Q. *What are the outward ſignes of the body, to judge of the inward diſpoſition of the minde?*

A. A head ſharp and high crowned imports an ill-affected minde, greatneſſe of ſtature, dulneſſe of wit; little eyes, a large conſcience: a great head, and goggle eyes, a ſtark ſtaring fool: great eares to be a kin to *Midas* Aſſe; ſpacious breaſted, long life, plain browes without furrows, to be liberall: a beautifull face, to note the beſt complexion: the ſoft fleſh, to be moſt wiſe and apt to conceive.

Albertus ſaith, theſe are ſigns of a wit as dull as a pig of Lead, to wit, thick nails, harſh hair, and a hard skin: the laſt whereof was verified in *Polydorus* a fool, whom *Elianus* makes mention to have had ſuch a hard thick skin, that it could not be pierced through with Bodkins.

Q. *What are the cauſes of the ebbing and flowings of the Sea?*

A. The

A. The opinions of Writers are ſo divers that I know not certainly what to determine; yet to give ſome ſatisfaction, theſe are held to be two principall cauſes, the one ſupernatural, the other naturall: the ſupernatural, God and his Spirit moving upon the waters, moveth the waters, which *Job* expreſſeth by the ſimilitude of fire put-under a pot, ſaying, It is God that maketh the Sea to boyl like a pot; which fire is taken to be partly in the ſaltneſſe of the waters, the firſt moving them in the ſame. Another reaſon is, for that the earth hath more fire in it than water, which fire lyeth hid in ſubterraneous ſtones, and this fire doth partly cauſe the motion of the Sea, an Element of it ſelf liquid and active, and ſubject to motion, which thereto when once by this fire occaſioned, the precedent part is thruſt forward by the ſubſequent. The other cauſe is from the Moon, who by her approaching to the South, doth by her beams and influences make warm the Sea, whence riſings and exhalations do proceed, wherewith ſo ſwelling to empty it ſelf, it floweth to the ſhores and havens; but deſcending to the Horizon, and wane, as her beames by little and little diminiſh, the waters doe fall and abate, which maketh her Eddy or

Ebbe, and these altogether by the ordinance of God doe effect it.

And that Fire is the cause of this, as of all other motions insensible in nature, may be perceived by that perpetuall shew or motion presented to the Kings Majesty by *Cornelius Bezael*, which was thus done, by extracting a fiery spirit out of Minerall matter, which joyned with an ayre in the hollow of the axle tree, turned the wheel which turned the whose frame, with a continuall revolution without wearinesse or ceasing, to the admiration to his Majesty, and as many as beheld it how it could be effected, at least wise to be perpetuall, till a reason was rendered by the Author; whereupon he applauded the rare invention, the fame whereof afterwards caused the Emperour to send to intreat his Majesty, that he might come to his Court, there to effect the like, being a worke so rare as these of admiration following, which were as *Cassiodorus* writeth, the lowing of metals of sundry formes, a Picture of brasse which did sound a Trumpet aloud, a Brazen Serpent hissing, Birds artificially singing; the Iron-flye made at Norimberge, which being let out of the Artificers hand, did fly abroad among the guests that were at the Table, and at length returned to his hand againe: the artificiall

ficiall Eagle which flew along by the Emperour a good part of his journey. And so much concerning these.

The holy Scriptures, by the reckoning of the day by houres, and the night by watches, not according to our usuall account had bred some difficulty, which in the explanation as it followes in the Countrimans Councellor, is made more manifest to the smallest capacity, yet here it remaines a little after the phrase thereof to give light to some other obscurities in that kind: and first comes the Epha to shew what it is.

Q. *The Epha is a measure much mentioned in Scripture, therefore I would know what it doth containe in English account?*

A. A Bushell, or therabouts.

Q. *How much the Gomer?*

A. A Gallon or thereabouts.

Qu. *Of the two hundred peni-worth of bread mentioned in the Scripture, I would know whether it is to be understood according to the litterall phrase, so much with us, or more or lesse?*

A. Every penny-worth was seven pence halfe-penny in our money, and the whole six pound, five shillings, and so of others.

Q. *How much was the Sheckle?*

A. The Sheckle waighed halfe an ounce

of Silver, and the worth was two shillings six pence; fifteen shillings Gold.

A brief Epitome of Chronicle-Discourse.

Q. *OF all the Kings from the Conquest (as our Chronicles make mention) which were the most victorious and valiant? which the most miserable and wretched? which the most peaceable and longest raigned?*

A. The most victorious and valiant was *Edward the* 3. the 11th King from the *Normans* Conquest, in all 261 years space in the revolutions gone over; when *England* in his raign might behold the largest limits that ever any King obtained. But he having after the Battell of *Cressi*, with that young *Mars*, the black prince his Sonne, taken King *John* of *France*, and *David* King of *Scotland*, and imprisoned them both at once in the Tower of *London*: next him for Conquest and Victory we take to be *Henry* 5. famous and undaunted in his *Agincourt* battell, and commendable in his brave resolution to his handfull in comparison of theirs, that if any feared or were faint-hearted they should freely depart, saying, He would not dye in such a mans company that was fearfull to try fortunes with him: and the

the successe was Victory and Triumph. *Edward* 2 and *Richard* 2. Sonnes of Heroicall Parents, the first of these, Son to King *Edward* 1. sir-named *Long-shankes*, victorious in many atchievements, having wonne *Albania*, *Gascoyne*, *Cambria*, *Ireland*, his bones being afterward carried to the field for a terrour to the enemy; all which his lascivious Son afterwards gave back, or lost, according as one writes:

Did Long shankes *purchase with his conquering hand,*
Albania, Gascoyne, Cambria, Ireland;
That young Carnarvan *his unhappy Son,*
Should give away all that his Father wonne.

He likewise in honour of his wife Queen *Eleanor*, who departed her life at *Heardlie* in *Lincolnshire*, erected a goodly Crosse, with her Image upon it at every Town where the Corps rested, as it was conveyed from thence to *Westminster*, whereof *Chayring* Crosse, and the Crosse in *Cheape* were two of them; To the latter of these two was *Edward* the black Princes Father, not so called for the blackness of his complexion, but for the many black battailes that he was Conquerour in, and yet they not so renowned

ned as their ſonnes wretched, both miſ-governing the Realme, both miſerably murdered: the one of theſe having (whilſt *Mortimer* revelled with the Queene in *Nottingham* Caſtle, and in Chambers and Vaults there hewne out of the Rocke, at this day to be ſeene) a hot ſpit thruſt up into his bowels, whereof he dyed in that lothſome and ſtinking Dungeon where he was impriſoned; this *Mortimer* was afterward beheaded by King *Edward* 3 his victorious ſon; the ground of whoſe miſery grew partly from the neglect of his Kingdom, in the extraordinary dotage on *Pierce Gaviſton* his Favorite, againſt the liking of his Councel, the Barons, and his whole Realme. The other being cowardly murdered in *Pomfret* Caſtle by Sir *Pierſe* of *Exton*, where hee killed 4 of his men that he brought to aſſiſt him, and had haply ſlaine the reſt, had not this bloody Knight murdered him with a wound he gave him behind. He miſ-ſpent his revenue and Treaſure, taxed his Subjects, and laſtly farmed out his Realme to the Earle of *Wiltſhire*, he was depoſed by King *Henry* 4 the firſt King of the houſe of *Lancaſter*, where begun that fatall diviſion, that ended in ſo much Blood of the Nobility and Gentry ſpent upon either ſide.

The

The Longest and Peaceablest, reigned King *Henry* 3. and King *James* the first: the former of which raigned, 56. yeeres and 28 dayes, and amongst many other good actions, he re-edified S. *Peters* Church at *Westminster*, which anciently was a Temple dedicated to *Apollo*, many Oxe heads being there found in the earth which had been offered thereto; this Temple in the raigne of *Antoninus Pius* was overthrowne by an Earthquake, of whose ruines *Sebert* King of the East *Angles*, built up another to S. *Peter*; and that being destroyed by the *Danes*, *Edward* the Confessor raised it againe to great beauty; but was lastly taken downe by King *Henry* 3. and new built with 50 yeares labour as now it standeth, King *Henry* 7. added the East part or Chappell unto it.

S. *Pauls* Church in *London* was built by King *Ethelbert* K. of *Kent*, and *Sebert* King of the East *Angles* was subject unto him, at that time *Niletus* became Bishop of *London* an. 604. he & his successors kept his See there.

K. *Iames*, a King from his cradle reigned in *England* and *Scotland* 58 yeares, or thereupon, the most Learned, the most Ancient and peaceable of any other; out living in his time 9 popes, 8 Emperours of the *Turkes*, 5 Emperors of *Germany*, 4 Kings of *France*,

3 Kings.

3 Kings of *Spain*, 2 Kings of *Denmark*, 3 Kings of *Poland*, 5 Kings of *Sweathland*, 2 Emperours of *Russia*, and 8 Dukes of *Venice*, and so in a good old age departed the most ancient King in all Christendome.

After whom, as if such a King should not lack his train, some to usher on before, and others to follow after, according as one writes, followed such a Mortality of Nobility and Commonalty, the like was never known in this Kingdome, dying in that year between fifty and sixty Thousand; and this is another thing memorable, that before Queen *Anne* departed, a Blazing-Starre appeared; before King *Iames*, a Starre appeared to shine within the Moon, both ominous, and the world now sensible of their significations, a little instance of some of the Nobility succeedeth in these Verses following:

Richmond *and* Lenox *Duke without delay,*
Made the first speed to usher him the way;
Earl Dorset *next his service to preferre,*
Hasted to be his second Harbinger.
The Lenox *Duke his dear love could not smother,*
But after suddenly pursu'd his brother:
Old Nottingham, *his ancient course being done,*

Then

Then the renown'd Southampton *and his Son,*
Warlike Belfast, *and noble* Hambleton, *&c.*

And thus impartiall death, that spares one, no more the King on his Throne than him that grindes at the Mill, but sweepes away one with the other, whom not the best Physick from a whole Colledge of Physitians can save: no Ayre, not that of *Surrey*, reputed the most wholesome, can preserve; wherein in that County, as most approving the testimony thereof, are five of the Kings Houses situate, of which *Richmond* not imputed the unworthiest is one, although in it have deceased King *Edward* 3. *Anne* of *Beame*, *Richard* the seconds Wife, daughter to the Emperour; *Henry* 7. and Queen *Elizabeth* of happy memory.

Q. *What King of* Scotland *was he on whom that ancient propheſie concerning* Iacobs *ſtone was fulfilled, that a King of that Nation should live to be crowned thereupon?*

According as here followeth:

The ſtone reſerv'd in England *many a day,*
On which old Iacob *his grave head did lay,*
And ſaw deſcending Angels whilſt he ſlept,
Which ſince that time by ſundry Nations kept,
From age to age, I could recite you how,
Could I my Pen that liberty allow.

A

A King of Scotland, ages comming on,
Should live for to be crown'd upon that stone.

A. King *Iames*, our precedent subject, and long-reigned Soveraigne.

And thus much concerning a briefe Epitome Chronicle of discourse in this kinde.

A Discourse of Wonders Domesticall and Forraigne: and first of our owne.

Q. *WHich are held the strangest accidents in all the Chronicles?*

A. 1. The removing of the earth.

2. *An. Dom.* 1571. at *Knivaston* in Hereford, the ground sunke, and an Hill with a Rock of stones at the foot of it, lifted it selfe up with a great noyse, and ascended to a higher place, leaving a deep pit behind it, carrying with it trees growing, sheep-coats and flockes of Sheep: of the trees, some say covered with earth; others growing fast in the Hill as it went, stood upright: In the place whence it departed it left a pit forty foote wide, and foure score ells long: The ground was twenty Acres, and in going it overthrew a Chappell that stood in the way: Thus when it had walked from Saturday evening till Munday noone, it rested.

3 The raining of blood.

4 The multitude of Mice in the Ile of *Sh*
y, that could not be driven away, nor t
lace cleanſed, till a flight of Owles ca
nd devoured them.

5 The Chaine of twenty four lincks with
locke and key, that a Flea drew, being put
bout her neck.

6 The man that ſlept in the Tower, three
dayes and three nights, and could not be
wakened during that ſpace by any noyſe or
violence, by pricking with Needles, or o-
therwiſe.

A forraigne Wonder.

It is recorded by *Guicciardine*, *L. Vives*,
Erasmus, and others, of a certaine Counteſſe
of *Holland*, that brought forth at one birth
365 Children, as many as there are dayes
in the yeare, which were all baptized by a
Biſhop, and after dyed: which came thus to
paſſe. A certaine poore Begger-woman
laden with Children, came to her doore
and craved an Almes, which the Counteſſe
not only denyed, but alſo called her Harlot
and Strumpet; telling her withall, it was
impoſſible ſhe ſhould have ſo many by one
man: which this Begger hearing, be-

ſought

A Kight God, who knew her innocent, t
Shou[illegible]fest it unto her, by giving her so ma
one birth by her Husband as there a
dayes in the year, which fell out accor
lingly.

Qu. *What is the greatest wonder in the Art of Navigation?*

A. The Needle of the Compasse, wh
touched with the head of the Load-sto
ever turneth to the North-Pole, with t
foot thereof to the South-Pole: touche
with the side, turneth Eastward, with t
other side, Westward, &c.

Concerning the River Nilus.

The *Egyptians* about the first of *Augu*
cut the banks of the River *Nilus*, so th
the River flowes over the whole face of t
Land, and the more Land it covers, t
fruitfuller is the Countrey; about the mi
of *September* it ceaseth to encrease, and i
mediatly is Corn scattered upon the mud
earth, which increaseth plentifully: T
reported, that though the plague be the
never so fierce, yet upon the first cutting o
the River, it immediatly ceaseth.

Not farre from thence is a place whe
every good Friday appeares the armes an
leggs of men stretched above the earth.

Of the Hermophrodite.

Whilest my mother bore me in h[er] wombe, she went to the gods to know w[hat] he had conceived, whether Male or Female; *Phœbus* said it was a Male, *Mars* a Female, *Iuno* neither: being born, I was an Hermophrodote. After, seeking my destiny from these gods, *Iuno* said, I should be slain with Sword; *Mars*, that I should be hanged; *Phœbus*, that I should be drowned: Which was my fortune.

Climbing up a Tree, from thence I fell upon my Sword, my foot hung in a bough, my head in the water: so being neither Male, nor Female, but both; I was neither hanged, nor drowned, nor slain, but

Q. *Seeing the Fly is so small a creature, why hath Nature given her six feet to go, beside wings to fly withall, when the Elephant, so great a creature hath no wings, and yet but four feet?*

Another.

Seeing the Wolfe brings forth more young than the Sheep, afterward Wolves eat these Sheep, men kill those Sheep; and yet how comes

comes it that there bee more sheepe th Wolves?

Q. *What did our ancients hold to be greatest wonders in the world?*

A. The Pyramides of Ægypt, built the Israelites, under the oppression of *Pharaoh* which were 50 Cubits high, 40 Cubi thick, in compasse twelve Germane mile The Tower of *Pharaoh*, the walls of *Babylon*, the Temple of *Diana* of *Ephesus*, t Tombe of *Mausolus* and others.

Q. *There are three things memorable th Spaine boasts of, and what are those?*

A. 1. A Bridge, over which the wat flowes, that is used to runne under all oth Bridges.

2 A City compassed with Fire, which called *Madrill*, by reason of the wall that all of flints, invironing it round about.

3 Another Bridge, on which contin ally ten thousand Cattell are fed, und which the water runnes seven miles und ground, and then breakes forth againe, b sides a great Mountaine of Salt, from wh whatsoever is taken it presently encreas to the quantity againe.

Q. *In what part of the world is it that tr breed living Creatures?*

A. In the Iles of Orchades in *Scotla* whereu

wherein growes a tree neare the Sea side, that beares fruit like unto a Fowle, which dropping downe into the water, becomes a living creature like a Ducke; if it fall upon the dry Land it putrifies and turnes to nothing; but this reported rather by Hiſtory, than by the people of that Coun-try.

Q. *Where is it all ſtrangers are buried that travell to Ieruſalem?*

A. In *Aceldama*, or the field of blood, a place of ſmall compaſſe: The earth whereof is of ſo eating a nature, that the Carcaſſe laid therein is conſumed in the ſpace of eight and fourty houres: The ſame is reported of Saint *Innocents* Church-yard in *Tanais*.

Q. *May it be that without wood an Oxe can boyle it ſelfe?*

A. By preconjecture to fore-runne this Diſcovery, might lead a man into ſome conceited admiration; therefore to ſtop that labour of the braine, the Scythians teach us this ſecret of their neceſſity; for, living in a Country where growes no wood, they kill an Oxe, and then take out all the bones from the fleſh, and of the bones make a fire that roſts or boyles him, and ſo it is ſaid, the Oxe roſts or boyles himſelfe.

Q. *What*

Qu. *What was the answer of* Byas *unto that demanded of him what was done in Hell?*

A. That he never was there, nor never talked with any that came from thence.

Q. Albertus *Duke of* Saxony *was wont to say, that he had three Monasteries, three wonders in his City, and what were they?*

A. 1. *Predicant* Fryers, which had much Corn, and no Fields.

2. *Franciscans*, which had much money and no rents.

3 Of the Order of St. *Thomas*, which had store of Children, but no Wives.

Q. *What are the differences betweene the former and latter Ages of the world for length of dayes, stature of body, beauty, riches, and the like?*

A. The difference in some degrees is very great, in others more small; for first, concerning length of dayes, or long life, between the former Ages, and the latter, there is no comparison, for before the flood men lived nine hundred and odd years, as *Methuselah*, *Adam*, and others: Now with us, the odde years, are almost counted long life, and then as the Age was long, so the size was great, large of stature, mighty of strength, which in our times are shrunk up to a handfull: For Beauty, the Scriptures make

make mention of *Vasti*, *Esther*, and others, and our Chronicles of *Rosamond*, *Matilda*, *Shores* Wife, and others; all liked and approved of by Kings, yet notwithstanding the blazed features of these, many are of opinion, that some Beauties of our times, of no lesse note, are not inferiour to some of these, if not exceeding; And as for riches, *Abraham*, *Lot*, and *Iob*, are stiled for their mightinesse in that blessing. To let passe the two former, whose Heardsmen divided the Countries, and come to *Iob*; concerning whom is more particularly expressed, whose substance in Cattel, as the Scripture testifieth, was seven thousand Sheep, three thousand Camels, five hundred yoak of Oxen, and five hundred she Asses, and *at last all this was doubled*,

Among some others, to produce in parallel near our time this one: It is found in a Record in the Tower, that Sir *Hugh Spencer*, the elder, who lived in the time of King *Edward* the 2. had in substance, and for the provision of his house, twenty eight thousand Sheep, two thousand Oxen and Steers, one thousand two hundred Kine and Calves, one hundred and forty Mares and Colts, one hundred and sixty drawing Horses, two thousand Hoggs, three hundred Bullocks,

forty

forty Tuns of Wine, six hundred Bacons, [illegible] hundred Muttons in Larder, ten Tuns of [illegible] der: Plate, Jewels, and Money one tho[illegible] sand pounds. This done, the censure is [illegible] pended, and left to the judicious Readers [illegible] give verdict.

Hereafter followes the History of S[illegible] *George*, St. *Christopher*, and the seven Slee[illegible] ers, as they are related in an ancient Story, contentive to read, and necessary to be known, in regard of the often object and occasion of Discourse which thence ariseth,

SAint *George* was a Knight, and born in *Cappadocia*: on a time as he journied, he came into a Province of *Lybia*, to a City that is called *Sylece*, and by this City was a River or Pond, wherein was a Dragon that invenomed, and preyed upon the whole Countrey, which many times the inhabitants had assayed to destroy, but could never prevail, for he poysoned all with the venome of his breath; and therefore to keep him from the City, the people gave him every day two sheep to feed thereon; and when the sheep failed, there was allotted to him a Man and a Sheep:

and

and after this waste a new ordinance was decreed, which was, that the children and yong should be cast out unto him by lot; and after the destruction of many, it fell unto the Kings only daughter, whom he would have ransomed with infinite sums of money, but the people would not: When the King saw that he could not prevail, and the Dragon expected her allowance, he weeping said to his Daughter thus; (taking his leave of her) Now shall I never see thine espousals, and many other my hopes I had of thee: Then did he aray his Daughter as to her wedding, and having imbraced and kissed her, she was after led forth to the place, and there fastned for a prey to the Dragon, where waiting in this exigent for destruction and death; Saint *George* passed by, and espying this forlorn wight, demanded the cause, when in the relation the Dragon makes out, and intercepts the Story; which Saint *George* seeing, most manfully oppoſeth, and by his valour at the first encounter sore woundeth, and after having him conquered and captived, put the Virgins girdle about his neck, and with that led him to the City, where the people slew him. Likewise it is found in the History of *Antioch*, that when the Christians

conquered *Ierusalem*, that a fair young man appeared to a Priest of the Hoast, and bad him carry with him some Relique of S. *George*, for he was conductor of the batt and after in the hottest assault, when t *Sarazens* suppreſt them from surprising th Walls, they saw apparantly a vision lik Saint *George*, which had white arms, wit a red Crosse, which led the way at the e tring of the City, and so *Ierusalem* was tak by his aid and help.

Saint *George* was beheaded by *Decian* t Emperour, and lyeth buried between *Ier Salem*, and port *Iaphe*, by a Town call *Ramie*, dedicated unto Saint *George*, is a P tern of the Realm of *England*, and t cry of men at Warre, in honour of who is founded the noble Order of the Gart and also a noble Colledge in the Castle *Windsor* by the Kings of *England*; in whi Colledge is the heart of Saint *George*, whi *Sigismond* the Emperour of *Almain* brou and gave it for a great and precious R lique to King *Henry* the fifth, and also a cording to the ancient Story, there is a pe of his head.

Sai

Saint CHRISTOPHER.

SAint *Chriſtopher* was of the linage of Canaanites, great of ſtature, and terrible of countenace, being twelve cubits long: and on a time it came into his minde, that he would ſeek out, and ſerve the greateſt Prince in the world, and none but him would he ſerve, and ſo from the ſervice of a King, which in his preſence croſſed himſelf at the name of the Devill: Saint *Chriſtopher* came to underſtand that the Devill was greater than he, becauſe he feared him, and therefore him would he ſeek out and ſerve: which ſoon he did, being a maſter eaſie to be found, and willing to entertain: when afterwards in this ſervice, this great maſter at the ſight of a little Croſſe ſtarts aſide and durſt not come neer it, which perceived of this ambitious retainer, he came again to know there was a greater then he: after whoſe ſervice he long ſought in vain, untill by the inſtruction of an Hermite, by the performance of ſome work meritorious by him enjoyned, which was to be reſident by a River ſide wherein many had periſhed, to tranſport ſuch Paſſengers as thither ſhould

come, he met with his Master; for according to his direction thither went *Christopher*, and made his abode, taking a great pole in his hand, by which he sustained himself in the water, bearing over all manner of people without ceasing. Now it followed on a time, as he slept in his Lodge, he heard the voyce of a child which called him, and said, *Christopher* come out, and bear me over the water; then he arose and went out, but found no body: now when he was come again into his Lodge, he heard the same voice crying unto him as before, at the which he runs out, but findes no body; again the third time being called, he comes forth, and there found a childe by the River side, which prayed him to bear him over the water; then *Christopher* lifted the childe on his shoulders, and took his staffe and entred the water, and the water arose, and swelled up more and more, and the childe grew heavier & heavier, and ever as he went further the water swelled up higher, insomuch that *Christopher* was in danger of drowning: but when he came over, quoth he, Thou childe, thou hast put me in great perill, and weighest almost as heavy as if I had carried all the world upon my back.

Quoth

Quoth the childe, Thou hast born all the world upon thy back, and him that created it; I am he in this world whom thou seekest to serve, and for thy better assurance thereof, set thy staffe in the ground, and by too morrow it shall bud and bring forth fruit; and he did so, and found it accordingly, his staffe bearing Flowers and Dates; and being thus converted and beleeving himself, he converted thousands, and amongst many other passages of his life was at last beheaded, and his blood there spilt, cured those that were blind.

The Story of the seven Sleepers.

THe seven Sleepers were born in the City of *Ephesus*, and there lived in the time of *Decian* the Emperors persecution; the names whereof were *Maximinian*, *Malchus*, *Marcianus*, *Denis*, *John*, *Serapion*, and *Constantius*; These Christian men to avoid torture, or the worship of Idols, fled to a Cave in the mount of *Celion*, and there after long wailing, prayer and fasting, being a little refreshed with some food that they had secretly sent for to the City, they there in their heavinesse fell asleep. Shortly after, *Decian* suspecting, inclosed the

mouth of the Cave wherein they were with stones, to the end they should there die for hunger: this being done, the Ministers *Theodorus* and *Ruffinus*, two Christian men, wrote their Martyrdome, and inclosed it secretly among the stones. Now when *Decian* was dead, and all that Generation passed over, *Theodosius* the Emperour succeeded, and even at that time was it when the Heresie was of them that denied the resurrection of the dead: Then came it into the minde of a Burgesse of *Ephesus*, in that place to make a Building or Lodge for his Shepheards and Heardsmen, in the effecting whereof, it happened the Masons that made the same opened this Cave, and then these Saints that were within, and all this time had slept, awaked and saluted each other, supposing verily they had slept but one night; and began to remember their heavinesse the day before. Then sent they *Malchus* to buy bread in the City, and then *Malchus* took five shillings, and went out of the Cave: and when he saw the Masons and stones before the Cave, he began to wonder at the sudden alteration: but when he came into the City, he found it all altered, and the Crosse set upon every Gate,

Gate: then came he to those that sold bread, and they talked, and spoke of God, whereat he wondred, & said to himself, what a change is here since yesterday? then no man durst speak of God, and now every man professeth him openly. But when he came to pay mony for his bread, offering his ancient Coyn, the sellers marvelled, and said one to another, certainly this yong man hath found some old treasure; for the suspition whereof he was had afore the Bishops and the Councel, in the examination before whom he confessed, that he himself with six more of his fellows, had for fear of *Decians* cruelty, betook themselves to a Cave but yesterday, as he supposed, and with them took that money; then the Bishop gathering by circumstance the time (admiring hereat) sent to the Emperour, who with many others came and went with this yong man to the Cave, where they found the other six cheerfull and beauteous to behold, their bodies and garments untouched with age or time; then went the Emperour in unto them, and with them glorified God, imbracing them, and weeping upon each of them, said, I see you now like so many *Lazaruses* rising out of your graves. After this, they continued some little time, &

ſhortly after dyed, and the Emperour adorned the place, and buried them in Gold and ſo with this and the precedent matter according to the ancient Story, it was found that they had ſlept 208. years. And ſo much briefly for diſcourſe.

Hereafter follow certain Epigrams, ſome old revived, and ſome new publiſhed.

1. *Of a Lawyers abſence.*

A Vertuous Dame that ſaw a Lawyer come,
Iuſtly reprov'd his ſtay ſo long from home:
Saying to him that in his abſence thence,
His wife might lack her due benevolence;
But he to quit himſelf of ſuch diſgrace,
Anſwer'd it thus, by putting of a caſe:
One owes a hundred pounds, now tell me whether
Is beſt to have ſuch payments all together,
Or take it by a ſhilling, and a ſhilling,
Whereby the bag may be the longer filling?
Sir, quoth the Dame, I think it were no loſſe,
If one receiv'd ſuch payment all in groſſe:

Yet

Yet in your abſence this may cauſe your
ſorrow,
To fear, for want, your wife ſhould twelve-
pence borrow.

Epig. 2. *In Getam.*

Geta from wooll and weaving firſt began,
Swelling, and ſwelling to a Gentleman:
When he was Gentleman and bravely dight,
He left not ſwelling till he was a Knight:
And from a Knight thus higher to ſurmount,
He ſwell'd on bigger till he was a Count;
And ſtill proceeding careleſſe of his firſt,
He ſwell'd to be a Lord, and then he burſt.

To a proud, rich, but deformed Gentlewoman.

*I*n anger puſt, you ſay, I prove
*F*raught with the ſteam of luſt, not love:
*T*ime was, you ſay, I priz'd thy face
*H*igh and renown'd, as if its grace
*O*re paſt compare; but now I ſeem
*U*rg'd unto wrath, to diſ-eſteem.
*H*onours attendant on thy praiſe,
*A*nd to diſrobe thee of thy rayes:
*D*iſgorging thus ſuch ſurfets, you
*S*ound forth theſe words, I am untrue:
'T is true, I ſaid three Goddeſſes
*G*rac'd thy rare parts, as like to theſe:
*R*ich *Juno* was but like a Sow,

A s foul as fat, and ſo art thou:
N ext, wiſedome was in *Pallas*, but
T hou like to her art turn'd a ſlut:
E ye pleaſing *Venus* would admit
D elight in bed, and you love it:
I neenſed by thy wily minde,
I thus requite thee in thy kinde;
Q 'recharg'd with anger, venting ſplean,
T earſt to one Foul, one Slut, one Queen,
H arbour'd in one, I did compare thee,
A lthough truth known, I ſeem'd to ſpare
D igeſt me as you pleaſe, yet know, (thee,
W ill ne're did mean, what wit did ſhow:
A nd though Art raught me to be bold,
N o part I lov'd in thee but Gold.
T ake this from me, pray that a Fool
E ſpouſe thee, ſo thy filth may rule:
D etain no wiſe man, for thy ſelf,
No ſuch will love, but all thy wealth.

Epig. 3.

Proverbs upon Complexions.

To a *Red* man read thy Read,
With a *Browne* man breake thy bread:
At a *pale* man draw thy knife,
From a *Black* man keep thy Wife.

Expoſition.

The Red *wiſe*, *the* Brown *truſty*,
The Pale *peeviſh*, *the* Black *luſty*,

More

More at large :

The fair, the long, the little, and the black,
The lean, fat, red, and wan that colour lack.

Upon which as followeth :

The fair to folly easie to be led,
The long are lazie, both at boord and bed,
The little for the most part they are curst,
Black Females proud, even from their cradles nurst ;
The fat are frolick, and to mirth inclin'd,
The lean with sadnesse are like famine pin'd ;
The red are subtile, and the brown are sure,
Both to their friend, and to their wedlock pure ;
The fearfull and the peevish pale and wan,
The black a woman-lover more than man ;
Yet thus, though I discusse as Proverbs go,
Ile not engage my self to make these so ;
But thus I councel for thy more white life,
Trust no complexion too far with thy wife.

Upon women and their praise.

He's happy that avoids lust; female kinde,
Are they that curse it : Maids possesse a mind
Saint-like ; what man can prove that they offend,
In thought, in word, or work [illegible] to end,

Their

Their Husbands discontents, filling their hearts
With fair love, never with fond lust: their Arts
Provoke lascivious follies still: requiring
Variety of Lovers ne're: desiring
The man thats good, but gay: and love-sick youth
Is by them hated: alwayes loved truth:
Never I knew them cruell: I do finde
Faith in them: fild they have a wicked mind.

Women dispraised, the stops only changed.

He's happy that avoids lust female; kinde
Are they that curse it: Maids possesse a minde
Saint-like: what man can prove that? they offend
In thought, in word, or work: they seek to end
Their Husbands: discontent filling their hearts
With fair Love never: with fond lust their Arts
Provoke lascivious folly: still requiring
Variety of Lovers: nere desiring
The man that's good, but gay: and love-sick youth
Is by them hated alwayes: loved truth
Never:

Never: I know them cruell: I do finde
Faith in them fild: they have a wicked minde.

Upon the sending of a ropes end to his Sweet-heart in the way of merriment.

Left our Loves should part or sever,
Here's a Rope to tye 's together.

Her answer.

The Rope is old, the Iest is new,
I take the Rope, a Rope take you.

Upon the sending of a pair of Gloves.

From this small Token, take the letter *G*,
And then tis *Love*, and that I send to thee.

Upon her sending back a Handkercher.

Here back to thee I do regreet this clout.
Take *C* away, and then I send thee Lout.

Epig. 4. *In superbum.*

I took the wall, one thrust me rudely by,
And told me the Kings way did open lye;
I thank'd him that he did me so much grace
To take the worse, leave me the better place:
For if by th' owners we esteem of things,
The wall's the Subjects, but the way's the Kings.

Epig. 5.

NIX { *Snow.*
IX } 9.
Cor NIX. { *A Crow.*

NIX *I that the winters daughter am,*

Whilst

Whilſt thus my letters ſtand,
Am whiter than the plume of Swan
Or any Ladies hand.
IX. *Take but away my letter firſt;*
And then I do incline,
That ſtood before for milk-white ſnow
To be the figure Nine.
And if that further you deſire
By change to do ſome tricks
As black as any Bird I am,
Cornix, *By adding* Cor *to* Nix.

Epig. 6. *De ſanit, & medico.*

Health is a Iewel true, which when we buy,
Phyſitians value it accordingly.

Epig. 7. *In Amoroſum.*

A Wife you wiſht me (Sir,) rich, fair and young,
With *French*, *Italian*, and the *Spaniſh* tongue:
I muſt confeſſe your kindneſs very much,
But in truth, Sir, I do deſerve none ſuch;
For when I wed, as yet I mean to tarry,
A woman of one Language i'le but marry,
And with ſuch little portion of her ſtore
Expect ſuch plenty, I would wiſh no more.

Epig.

Epig. 8. *Upon an Vſurer, and an improp. Parſon.*

A Clergy man that oft hath preacht
From his ſtopt-ſteeple throat,
And to his Congregation teacht
Full oft this certain note;
There could no Vſurer be ſav'd,
Vnleſſe he did reſtore
What he ſo wrongfully had ſhav'd
From the backs of needy poor.
Vpon a time it ſo fell out,
This Vſurer did meet
The Parſon as he went to Church,
And thus he did him greet;
Good Sir (quoth he) I wonder much,
You take ſuch fruitleſſe pain,
To preach againſt a ſin that's ſuch
As you your ſelf maintain:
But ten i'th hundred do I take,
On good occaſion when,
But you a hundred do reſerve,
Allowing out but ten.
The Parſon hearing him ſay ſo,
Began to be afeard,
And never preacht againſt that ſin,
To this day that I heard.

Epig. 9. *In Aulam West.*

Westminster *is a Mill that grinds all causes,*
But grind his cause for me there he that list,
For by demurs, and errours, stayes, and clauses,
The tole is oft made greater then the grist.

Epig. 10. *In Jacobum.*

He that doth aske, (Saint Iames *doth say) shall speed:*
O that King Iames *would answer so my need.*

Epig. 11 *Consilium.*

From thy Confessor, Lawyer, and Physician,
Hide not thy case on no condition.

Epig. 12. *Hayw. rent.*

By lease without writing one once let a Farm,
The Leasser most lewdly the rent did retain,
Wherby the Lease wanting the writing had harm;
Wherefore he vowed whilst life did remain,
Without writing never to let thing again:
Husband (quoth the Wife) that thing again revert,
Else without writing you cannot let a fart.

Epig. 13. *Hayw.*

From a field fought, one from the beaten side
Ran home, and victory on his part cride:
The Prince inform'd thus contrary amisse,
Rung Bels, made Bon-fires, as the custome is,
In short time after all this joy and cost,
The King was sure resolv'd the field was lost,

Where-

Wherewith in great haſte, as in great grief,
Charg'd the firſt Meſſenger, to tell in brief,
Where he had heard that lye, the field was won?
Quoth he, Sir, I my ſelf this lie begun,
Which for commodity unto your grace
And all your ſubjects, I this brought in place;
For where the truth would have brought wailing and weeping,
My lye hath brought two dayes laughing and ſleeping:
And if you all this year took my lye for true
To keep you merry what harm could inſue:
Better is it, quoth he, be it new or ſtale,
A harmleſſe lye, then a harmleſſe tale:
How this lye was allow'd of, I cannot tell,
But if the King lik'd it, the lyer ſped well.

Epig. 14.

Beſſe does not only hide her privie ware,
But breſt and neck, where coyeſt maids go bare;
Yet there is one foul unbeſeeming place
Vncovered left, what call you that? her face.

Ænigma.

A beggar ask'd a penny once, and ſwore
Give him but that, and he would ne're aske more:

With

With that I op'd, and what he ask'd I gave,
But deeply vow'd he never more ſhould have:
Not long from thence he ask'd again, and
wept,
So that I gave, yet both our Oaths, were kept.

Epig. 15. Haw.

A fool a wiſeman riding once eſpy'd,
Who ask'd the Horſe that the wiſe man did
ride,
Whither goeſt thou Horſe? Whither go I,
quoth he,
Ask him that guides the bridle, ask not me.
Whither rid'ſt thou fool, ſaid he, that look'ſt ſo
fell?
Ask my Horſe, knave (ſaid he) what can he
tell?
When fools ride, I ſee they cannot rule the
rein,
Their Horſes be their Harbingers as here it is
plain.
Ask when wiſe men ride, I right well eſpye,
Themſelves, not their Horſe, appoint where they
muſt lie.

Epigram 15.

One time as 'twas my ordinary wont,
I went abroad into the fields to hunt:
Started a Hare, purſu'd her with full cry,

And

And ne're wearied her, when by and by,
Hee, because I hunted in his grounds,
Let loose his running Dogs, and bang'd my hounds.
From thence that sport I utterly forswore,
Being so unkindly croſt by such a bore.
So shunning th' open fields and forrest wide,
My common haunt was by the water side:
For what, though I, though Lands inclosed be,
Yet Seas and Rivers questionlesse are free:
There will I sport me with a scaly fry,
Fearlesse, though all the world were standing by:
I had not scarce cast in my bait to take,
But straight one comes, it seems he haste did make,
That bids me pack, when first I did appear:
Away went I, it was no fishing there.
Scarce knowing now what sport to entertain,
Being banish'd both the earth, and watry plain,
Took a Piece next time, and forthwith went,
To sport me in the Aiery Regiment;
Where having scarce discharg'd to kill a Daw,
Another comes and brings me statute Law,

Vpon

Vpon my piece, where I it loſt: then ſwore
I ne'r would hunt, nor angle, nor ſhoot more
Then took I Dice in hand my heavie fate;
Thus croſt in all, I loſt my whole eſtate.

Hereafter follow certain Epitaphs on ſundry Perſons.

Epitaph 1. *On the Uſurer.*

HEre lyes at leaſt ten in the hundred,
Shackled up faſt both hands and feet,
That at ſuch as lent money gratis, *wondred,*
The gain of Uſury was ſo ſweet:
But thus being now of life bereaven,
'Tis a hundred to ten he's ſcarce gone to heaven.

Epitaph 2. *Upon a ſpend-thrift.*

Here lyes Jack Careleſſe,
Without Tombe, without thought, without ſheet,
That liv'd in the Ale-houſe, the Bowling-alley,
and dy'd in the ſtreet.

Epitaph 3. *Upon a riotous Courtier.*

Here lyes he now where no man ſees,
That liv'd by crooked hams and knees,
Yet in his heart did boyl that luſt,

That

That nought could quench but earth and dust:
Where if he had sooner been laid,
Lesse sums his reckoning would have paid.

In Papam Piam quintum.

Papa pius quintus moritur, res mira, quod inter
Pontifices, tantum quinq; fuere Pii.

Pius the fifth is dead, and understood,
Of some so call'd, because but five were good,
In all the line of Popes,------

Fallor ego, nam nemo pius re, nomine tantum,
Pontifices constat quinque fuisse pios.

Yet erre I do in this, to their more shame,
For none were good indeed, though five in name.

Certain Verses fixed upon a Childe laid in S. Thomas *Hospitall.*

Conceive a fault, by me conceiv'd
By my seduced mother,
Who vowes untill she be a wife,
I ne're shall know a brother:
And for this Hospital is rich,
And hath a plenteous purse:
And he is poore and cannot pay,
Sir hath put me here to nurse:
No further she imparts her selfe,
Then that she is a sinner,
Though not the last that so shall erre;

No

No more than firſt beginner?
ow e're ſhe here hath pack'd me up,
ne witneſſe of her ſhame,
And left me unto you to feed,
To cloath and give a name.

Upon the unequal diviſion of the earth, how ſome have all, and ſome have none.

Though the Earth's the Lords, and all that i
therein,
And nothing really mans own but ſin:
As is the Sea, the tributer of Fountains:
The Sheep and Cattel on a thouſand moun
tains.
Though he that all theſe made, doth all the
feed,
And of no creatures ayd doth ſtand in need,
Yet doth he from his high exalted throne,
Survey the wayes men title here their own
He ſees the earth, the baſe of this fair frame
Intail'd to greatnes, to their blood and name
Mete to the rich, in Akers of ſuch ſtore,
That what makes one too proud, makes te
too poor.
Some of his walking earth he ſees have gold
That ruſts for uſe, too ſeldome being told,
And ſome again ſo ſcanted in their need,
Their ſinnews crack before their bellies feed
Some choiceſt dainties Sea and Land afford

T

To surfet on, serv'd daily to their boord:
And some again are so penurious fed,
They think they fare rich, if they purchase bread.
Anothers glory lyes upon his back,
And having plenty, there appears no lack:
Velvets and Silkes, and Robes of endlesse waste,
Altering with humour to give fancy taste;
When as some other, whose successe more bad,
Tugs 60 years, like leathern *Adam* clad,
For skins, or fig-leaves for to hide his skin,
Whose heart being plain, he cannot this way sinne.
Whose totall substance, all his hopes to boot,
Was never worth the trust of such a sute.
What should I say of this unequall lot?
Would God thus have it? surely I think not:
Though some distinctions he would have to be,
Yet not in such a terrible degree.
He would not have thee see thy brother lack,
Then slack thy cost and cloath some naked back:
He would not have thee see thy brother pine,
But him sustain'd from that excess of thine:
If for thy self thy whole endeavours tend,

If

If what thou haſt thou would'ſt be thine heir and ſpend,
Then know, like that rich Glutton, thou maiſt crave
A drop, and be deny'd; becauſe he gave
Not to the needy, crums that did belong,
Drops were deny'd him for to cool his tongue.
This year there hath appear'd a ſtreaming Star
Within our native Hemiſphere or clime,
But whether it brings us news of peace or war,
Of plague or famine, who is't can divine?
Though ſome interpret it to change of ſtate,
Hoſtile invaſion, or ſome great mans end;
Rumors of Wars here landed to us late,
Or like particulars that they intend:
But ſince the Character hath ſuch a letter,
That none can underſtand but he that writ;
Let's fear the worſt our ſins, and make us better,
And to no other ends interpret it;
For in the ſame there's matter under-hill'd,
Which ſhall not to our knowledge be made plain,
Till the portent and purpoſe be fulfill'd,
For never came ſuch meſſengers in vain.

How

How e're with meeknes let us kisse the rod,
Hoping the best, yet leaving all to God.

Epit. 4. S. Tho. Becket.

Pro Christi sponsa, Christi sub tempore, Christi
In Templo, Christi verus amator obit.

Englished:

For Christ his Spouse, his Cause, and at
Christs-tide,
Within Christs Temple Christs true lover
dy'd.

Epitaph 5. *Written by a religious*
Gent. before his death.

Earth take my earth, Satan my sin I leave,
The world my substance, Heaven my soule
receive.

Epit. 6. *Upon* Jonas *in the Whales belly.*

Buried I am, and yet I am not dead,
Though neither earth inclose, nor stone me
keepes,
I speak, I think with living Ayres am fed,
In living Tombe, and in unfathom'd deep;
What wight besides my selfe for shame, or
grace,
Ere liv'd in death, in such a Tomb or place?

Epit. 7. *In Verolamium, a forgotten City,*
sometimes neare S. Albans.

Stay thy foot that passest by,
Here is wonder to descry,

Churches that inter'd the dead,
Here themſelves are ſepulchred;
Houſes where men ſlept and wak'd,
Here in aſhes underrak'd:
In a word, then to allude,
Here is Corne where once Troy ſtood;
Or more fully home to have,
Here's a City in a grave.
Reader wonder thinke it then,
Cities ſhould thus dye like men;
And yet wonder thinke it none,
Many Cities thus are gone.

Epit. 8. *Upon a Chamber-maid.*

Underneath this ſtone is laid,
A Ladies ſometimes Chamber-maid,
Who was yong, and plump, and pretty,
And yet a maid, alas, 'twas pitty.

Epit. 9. *Upon a love ſick youth.*

Here lyeth he, he lyeth here
That bounſt, and pitty cri'd,
The doore not op't, fell ſick alas,
Alas fell ſick, and dy'd.

Epit. *On a rich covetous Lawyer.*

Within this everlaſting tombe,
Whoſe houſe containes her dead till doome
Is one poſſeſt here to abide,
That yet had liv'd, and had not dy'd;
If death like him would have agreed

At any rate to have been feed:
Or if he could at point of death,
That ſold his wind, have bought but breath,
This croſſe to him could ne're ſo fall
T' have wed the Church, that woo'd the Hall.

Epit. 11. *Upon a Citizen.*

From wares and cares, and ſained breath,
Here I at laſt am freed by death:
If that my dealings were not juſt,
The more I fear, the leſſe I truſt:
What though a hundred Blue-coats ſing,
My friends did mourn, the Bels did ring,
The earth receiv'd me with applauſe,
All doth not better mend my cauſe.
Fed I the hungry, cloth'd the poor,
Made I theſe friends to go before?
No, I left wealth behind unſpent,
Coynes unreceiv'd that I had lent:
And ſuits un-ended wag'd by coſt;
And all I left behinde is loſt;
Good deeds I did, and gifts I gave,
Thoſe went before me, thoſe I have,

Epitaph 12.

A memento for mortality, taken from the view of the Sepulchres of ſo many Kings and Nobles as lye interred in the Abbey at Weſtminſter.

Mortality behold and feare,
What a change of fleſh is here?
Thinke how many Royall bones
Sleep within this heap of ſtones;
Hence remov'd from beds of eaſe,
Dainty fare and what might pleaſe,
Fretted roofes and coſtly ſhowes,
To a roof that flats the noſe;
Which proclaimes all fleſh is graſſe,
How the worlds faire glories paſſe;
That there is no truſt in health,
In youth, in age, in greatneſſe, wealth:
For if ſuch could have repriv'd,
Thoſe had been immortall liv'd,
Know from this the world's a ſnare,
How that greatneſſe is but care,
How all pleaſures are but paine,
And how ſhort they doe remaine:
For here they lye had Realmes and lands
That now want ſtrength to ſtir their hands
Where from their pulpits ſeeld with duſt
They preach, In greatneſſe is no truſt.

Here

Here's an Acre ſown indeed,
With the richeſt royall'ſt ſeed,
That the earth did ere ſuck in,
Since the firſt man dy'd for ſin;
Here the bones of birth have cry'd,
Though gods they were, as men they dy'd,
Here are Sands (ignoble things)
Dropt from the ruin'd ſides of Kings,
With whom the poor mans earth being ſhown,
The difference is not eaſily known.
Here's a world of pompe and ſtate,
Forgotten, dead, diſconſolate,
Thinke then, this Sithe that mowes down Kings,
Exempts no meaner mortall things:
Then bid the wanton Lady tread
Amid the Mazes of the dead,
And then theſe truly underſtood,
More ſhall cool and quench the blood
Then her many ſports a day,
And her nightly wanton play;
Bid her paint till day of doom,
To this favour ſhe muſt come:
Bid the Merchant gather wealth,
The Uſurer exact by ſtealth;
The proud man beat it from his thought,
Yet to his ſhape all muſt be brought,

A short Addition or Memento hereunto annexed upon the death of Queen Anne.

See here this plot of all her ſtore,
With greedy throat ſtill gapes for more:
Which with our grief, and her ſucceſſe,
Concludes not now in emptineſs;
For newly now ſh' hath tomb'd in earth
One great in good, as high in birth,
Vnto a hopeful Prince the Mother,
Wife to one King, and ſiſter to another,
A King her Father, every way born high;
Matcht great, liv'd great, in ſphear of Majeſty.
Yet notwithſtanding this blood, high deſcent
As rich in vertue and more eminent,
Reſpective, liberal, with a plenteous hand,
Where deſert crav'd, or ſhe might underſtand.
A needfull good, or ſeaſonable ſupply,
To ſuch her ſtream of goodneſſe ne'r was dry.
Nor could the labourers (Heaven being her deſire)
Who gave their Verdict, ſigh to want their hire.
For where that wiſdom thought it fit to pay,
It were her vertue not to keep't away:

Yet

Yet she with these & thousands more beside,
From us was gon, the moment that she dy'd;
Gone like the fatall day of us deplor'd,
As soon to be call'd back, as she restor'd:
For though she be from us so lately fled,
She's as far from life as *Adam* so long dead;
Being gathered to that Sepulcher of Kings,
That best can shew they are but mortal things:
Where sleep the Scepter-bearers and their sway,
That now remember not they had their day,
Where all our famous *Henries* do remain,
Edwards and *Richards* that did rule & raign,
Whose glittering swords by conquest kept from rust,
Their glory ended, here convert to dust,
The mixture of whose bones that now doth ake,
Me thinks should mutine, and the building shake;
To sympathize the royalty they had,
How simply they regarded, meanly clad:
Where they shall sleep until that Trump be blown
That rends up Sepulchres, and teareth stone,
Severs the joynted buildings rais'd on high,
Confusing all i'th twinckling of an eye.

A second addition or short Memento *of sorrow, taken from the occasion of the sad remembrance of the death of King* James, *and that fearfull Visitation that succeeded in that last and wonderfull Yeer*, 1625.

TO adde more noble ashes to this store,
King *James* is follow'd now, those gone before.
Impartiall death that spareth no degree,
But fetters Kings in his captivity,
Hath seized him, a King even from his birth,
The ancient'st, learnedst, peacefull King on earth;
To tell the great'st, no armour that they have
Is proof to keep a Monarch from his grave.
Thus then I blazon life to be a stream,
Still gliding towards the Sea, or like a dream
That is forgotten ere it can be told:
Or like a Glasse that doth no semblance hold:
Or like a Post in speed upon the way,
Or like to any thing that hath no stay.
Afflicted *London* in thy face I see
But lately since mans short mortality,
When as the healthfull'd living drawing breath,
Had but a thread to cut 'twixt life and death,

Of which ſad numbers of ſome that deceaſt,
Thouſand are mourners, and I not the leaſt:
When every houſe like *Ægypt* might be
ſeen,
None where the ſlaughtering Angel had not
been:
The Peſtilence then ſpreading in the ſtreets,
Threatning Mortality to all it meets:
'Gainſt whom no humane ſtrength of fleſh
and blood,
Was able to withſtand, but was withſtood,
No Phyſicks help that's ſuckt from herb or
tree,
Or ſtones, or roots, or what more virtuall be,
The leaſt preſerve, or reſcue that might
ſave,
But emptied houſholds to fill up the Grave:
Let us then live, that we forget not why
We live, that have eſcap't, that is, to dye:
And let us think thoſe happy gone before,
That have paſt Shipwrack, and are now on
ſhore,
And here ſo live to dye, that when we end,
(As ſure we once muſt part) Chriſt be our
friend:
And then however whatſoe're befal,
In looſing little, we have gained all.

Epitaph 14. Vpon the death of the eldest Son of one Master *Kitching.*

Here lyes one in flowre of youth,
Once his friends joy, now his parents ruth:
If Kitching be his name, as I have found,
Then death now keeps his Kitching under ground,
And hungry worms, that late of flesh did eat,
Devour their Kitching in the stead of meat.
This was his lot, and Reader this must be,
Ere long thy ruine, and the end of me.

Hereafter follow certain Riddles, or witty Propositions.

Riddle 1.

SPhinx, a certain monster of *Thebes*, proposed a Riddle to all that passed by the way, which whosoever could not resolve, he carried to the top of a high rock, and from thence threw headlong down: which Riddle was as followeth:

Quod pedibus bonis animal meat, absq; ruinis,
Idem ex graditur ternis, post claudicat atque quaternis.

Englished more at large.

What creature is that in the world, that first goes on four feet, afterwards upon two feet, afterward upon three feet, and last of all upon four feet again.

This,

This, after the fall of many, was resolved by *Oedipus* to be a man, which first in child-hood creeps upon his hands and knees, as upon four feet; afterwards in his better strength, walks upon two feet; then in declining yeers walks with a staffe, as with three feet; and lastly in his second child-hood or decrepid age, creepeth upon all four againe.

Riddle 2.

Sweet Lady such a boon I crave,
As being gone, again you have:
Nay, if you surfet my request,
Your gift returns with interest:
'Tis not so wanton as may shew
A Venus *blush, a* Cupids *bow;*
Such as your beauties sympathize,
When Cupids *quiver is in your eys:*
That blisse which answers my desire,
May parallel Diana's *fire:*
'Tis such as in a moments stay
Is given, and is gone away:
Yet if you grant, you grant a blisse:
Sweet Lady tell me what it is?

Resolution.

A Kisse.

Riddle 2.

By what strange marriage was it that this more-

more ſtrange kindred was produced, that two mothers ſhould produce two ſons, that ſhould be the ſons of their ſons, brothers to their husbands, and uncles to each other, and yet both lawfully born in wedlock, and they their true mothers?

Reſolution.

Their two women had two ſons that married croſly one the others mother, and had each of them a ſon thereby, which were thus allied, as before mentioned.

Riddle 3.

What part of man may that part be,
That is an implement of three,
And yet a thing of ſo much ſteed,
No woman would without it wed,
And by which thing, or had, or loſt,
Each marriage is made up or croſt.

Reſolution.

The heart of man, a triangle figure, the beginning of love, and of every match likely to proſper.

Rid. 4. *Homers fatall Riddle.*

Certain Fiſhermen upon the Sea, having been freeing themſelves from vermine, meeting *Homer* by the ſhore ſide, propoſed this Riddle unto him: What is that which having taken we have loſt, and having not taken, we have kept ſtill, meaning indeed their vermine:

ermine: which he dreaming of their fish-
, dyed for grief, because he could not re-
ve it.

Riddle 5.

First my mother brought me forth, when
shortly after I the daughter, bring forth my
mother again.

Resolution.

Of water is first made Ice, which after-
wards melts, and brings forth water again,
and so the daughter brings forth the mother,
as the mother first the daughter.

Riddle 6.

What one man was that, that slew at once
the fourth part of the world.

Resolution.

Cain that slew his brother, when there
were but four persons in the world.

Riddle 7.

Who were those that fought before they
were born?

Resolution.

Jacob and *Esau* in their mothers womb.

Riddle 8.

What Sepulchre is that, and where doth it
stand,
That toucheth neither heaven, nor earth, nor
sea, nor land?

Resolu-

Resolution.

The Tombe of *Mahomet*, being a Cheſt of Iron, drawn up by load-ſtones, to the top of *Mecha*, a Church belonging to the *Perſians*, whither the Turks go on Pilgrimage, as Chriſtians to *Ieruſalem*, to the Sepulchre of Chriſt.

Riddle 9.

There was a man beſpake a thing,
Which when the owner home did bring,
He that made it did refuſe it,
And he that bought it would not uſe it,
And he that hath it doth not know,
Whether he hath it, I, or no.

Reſolution.

A Coffin brought by another for a dead man.

Riddle 10.

Two ſiſters ſtanding over a Tombe, thus bewailed the dead therein interred: Alas, here lyes our mothers husband: our husband, and the father of our Children, and our father: how could that be?

Reſolution.

It is meant of *Lots* daughters over the Tombe of their father.

Riddle 11.

That which thou lookeſt on with thy eyes (O Traveller) is a Sepulchre, yet without her carkas; is a carkaſſe, yet without her Sepulchre;

where, and how can that be?

Resolution.

The pillar of salt *Lots* wife was turned into: *Iosephus* testifies that he saw that pillar of salt, and went purposely there to behold it.

Riddle 12.

Two Gentlemens Stewards were sent to the town to buy wine, and the one making more haste then the other, had bought all the wine, which was onely 8 gallons: returning homewards, met the other, who was going thither, told him he had bought all that there was, nevertheless he would be content to let him have half, so he could measure it just in his measures, which were a 3 gallons, and a 5 gallons, and how was that done?

Resolution.

In this manner; first, he filled his measure of three gallons, put it into the measure of five gallons, fills the three again, puts two into the five, then puts the five into the eighth, then puts the one into the five, and then fills the measure of three, and puts it into the five, having one single gallon before, which so made it four, and so equally measured it forth.

Riddle 13.

In densis silvis venor bis quinq; catellis,

Quod

Quod capio, perdo; quod non capio mihi servo.

Englished.

In thickest woods I hunt with Beagles ten,
After the chase, which when I do descry,
I dispossesse me of not usefull then,
And what I take not, onely that keep I.

Resolution.

One scratching his head with both his hands.

Riddle 14.

Learning hath fed me, yet I know no letter,
I have liv'd among Books, yet am never the better:
I have eaten up the Muses, yet I know not a Verse,
What student this is, I pray you rehearse.

Resolution.

A Worm bred in a book.

Riddle 15.

What is that which produceth tears without sorrow, takes his journey to heaven, but dyes by the way; is begot by another, yet that other is not begot without it.

Or thus:

What is that which if it be seen cannot be taken, if it be taken, cannot be held, and when it is thought to be something, by and by it turns into nothing.

Resolution. Smoak.

Riddle

Riddle 16.

When I lived, I fed the living, now I am dead, I bear the living, and with swift speed walk over the living.

Resolution.

A Ship made of an Oak, growing, fed Hogs with Acornes, now bears man, swims over fishes.

Riddle 17.

Christopher bare Christ, Christ bare the World, where then stood *Christophers* feet?

This must be answered by another *Oedipus* or *Palemon*.

Riddle 18.

First I was small and round like a Pearl,
Then long and slender, as brave as an Earl;
Since like a Hermite I liv'd in a Cell,
And now like a rogue in the wide world I dwell.

Resolution.

First an Egg, then a worm called a silke-worm, then inclosed in a huske, and last of all a Butter-flye.

Riddle 19.

There is a body without a heart,
That hath a tongue, and yet no head,
Buried it was, e're it was made:
And loud doth speak, and yet is dead.

Resolution

Resolution.

A Bell, which when it is caſt, is found in the ground.

Riddle 20.

Far in the Weſt, I wot not where,
Are trees men ſay, which Oyſters bear,
That Oyſters ſhould be bred ſo high,
Me thinks it ſoundeth like a lye.
That female plants, I know that's true
In *London* ſtreets, bear Oyſters new,
And fiſh and fleſh, and now and then,
They bear I tell you handſome men.

Reſolution.

Every man or woman is a tree turned upwards, and upon ſuch trees you know what fruits are born in *London*.

Riddle 21.

All day, like one that's in diſgrace,
He reſteth in ſome ſecret place,
And ſeldome peepeth forth his head,
Vntill day-light be fully fled;
When in the maids or Good-wives hand,
The gallant firſt had grace to ſtand:
Whence to a hole they him apply,
Where he will both live and dye.

Reſolution.

A Candle.

Riddle 22.

One evening as cold as cold might be,

With

With froſt and hail, and pinching weather,
Companions about three times three,
Lay cloſe all in a pound together;
Yet one after other they took a heat,
And dyed that night all in a ſweat.

Reſolution.

A pound of Candles.

Riddle 23.

A man and no man, ſeeing and not ſeeing, in the light and not in the light, with a ſtone and no ſtone, ſtruck a Bird and no Bird, ſitting and not ſitting, upon a tree and no tree.

Reſolution.

Androgeus the Eunuch, being purblinde, in the twilight ſtruck a Bat with a pumice ſtone, ſitting upon a muſtard tree.

Hereafter follow certain Reaſonings, or Jeſts, to laugh out the end of a ſhort Diſcourſe.

Jeſt 1.

UPon a time at a Banquet certain friends meeting to be merry, to further their purpoſe, one began to broach this propoſition: What part of the body is the moſt worthy (To which one replyed) the eyes; another, the heart; a third, the brain: ſome one thng, ſome another. *Antonius* being bid to ſpeak, ſaid, The mouth, becauſe

it

it is *kiſt* in ſalutation, he held to be the wo
thieſt: another held that to be the noble
part we ſit with, becauſe by that the ho
neſty and welfare of the whole body is pre
ſerved; and again for a ſecond reaſon, be
cauſe that ever was accounted the moſt no
ble and worthy part or perſon which firſt
ſits down, and that is the hindermoſt part;
to which probability all ſeemed to conſent,
and this laſt reſolution for that time carried
it, untill a ſecond time meeting with *Anto*
nius upon a like occaſion, *Antonius* remem
bring the applauſe upon his garment bel
he had received, gratifies this opponent at
his firſt ſight with a crack from his neathe
moſt parts, who thereupon ſeemed to be ve
ry angry. *Antonius* anſwered him, he had no
reaſon for it, ſince he ſaluted him according
to his own argument, with the moſt worthy
part, and that which he had preferred before
the mouth: and ſo with laughter on all
ſides, the controverſie ended. And therefore
though *Claudius Ceſar* made a Law, that
eſcape ſhould be no leſſe of reputation, yet
here it was taken the contrary, and held,

Non eſt urbanus cui retro ſibilat anus.

Jeſt 2.

There was a Gentleman upon a time, that
from

from no great reaſon that he had, took occaſion to commend the cleereneſſe of his Beer, as another upon a time to Sir *Thomas Moore*, the well-reliſh of his Hop: to the firſt it was anſwered, that if it had been a little more cleare, one ſhould hardly have knowne it from water: to the other, if it hopped a little further it had hopped into the Thames.

Jeſt. 3.

A certaine King had a foole, that kept a note-booke of all the follies (at leaſt-wiſe thoſe which he thought follies) committed in or about the Court: Upon a time an *Æthiopian* Horſe-rider that profeſſed great skill in Horſe-fleſh, chanced to arive there, whoſe qualities being made known to the King, the King imployed him with three thouſand pounds to buy horſes in *Barbary*: which the foole underſtanding, put down in his note-book: which when the King heard of, he ſeemed offended, and would know of his Lack-wit why he had noted that? becauſe (quoth he) I thinke he will come no more to you: But what (quoth the King) if he come againe? Then (quoth he) I will put you out, and put him in.

Jeſt 4.

Marcus Tullius Cicero, ſeeing his brother

Quintus

Quintus Ciceros Picture very largely dra to the middle, he being a man of very lit ſtature, told the Painter, his half broth was bigger then his whole.

To which purpoſe *Lentulus* ſaid, when ſaw his little Nephew wear a great Swor Who hath tyed my Kinſman to his We pon?

A Fox ſitting in *Finsbury* fields, was loo ing to *Pauls* Steeple; a maid coming b with two Hens in her hand, asked the Fo what he thought on? quoth he, I think P weather-cock hath more wit than all the m that are dead, for all that are dead, dyed f want of wind, and he hath placed his be ſo high, that he is ever ſure of wind enough and ſo he would have had her Hens to th Cock, to have made the wiſeſt brood in Chr ſtendom.

A certain gybing companion walkin *London* ſtreets, ſaw a Gentlewoman croſ the way, whoſe gown proclaimed Antiqui ty by its many taſſels: he willing to try h wit upon the rudeneſſe of her garment, wen with much reverence unto her, and takin up the forepart of her Gown, kiſt it: bein demanded the reaſon, anſwered, 'Tis a honou Lady that I beſtow upon Antiquity; Alas Sir, quoth ſhe, if it be ſo, I pray kiſſe my

nale, for that is ten yeares older then my owne.

A Fryer upon a time being diſpoſed to tell myſteries, opened to the people, that the ſoule of man was ſo little, that eleven thouſand might dance upon the naile of his thumbe; one marvelling much at that, quoth he, I pray you Maſter Fryer, where ſhall the Piper ſtand?

Jeſt 5.

A certaine Philoſopher knocking at a great mans doore, the Porter eſpying him out in meane attire, the doore would not be opened, which he perceiving, immediately goes back, and changing himſelfe into rich robes, repaires to the doore againe, and knockes, and was forthwith let in; who entring ever as he went along he kiſſed his Garments, and made obeyſance unto them; the reaſon being demanded by the Maſter thereof, he was thus anſwered, *Honorantem honoro*, I honour thoſe that honour me; for where poore vertue could not enter, rich robes made way.

Jeſt 6.

A certaine Player being ſick and lying upon his Death bed, the Prieſt came unto him, and exhorted him to make his Will, which he ſaid he would moſt willingly doe;

for,

For (quoth he) I have nothing but two Geldings to diſpoſe of, and I give them to the Knights and Barons of the Land.

And when the Prieſt asked him why he rather gave them not to the poore? he answered, I doe as fortune doth, and ſhe hath given all to the rich, and nothing to the poore, and therefore I will follow her in doing the like.

Jeſt 7.

A certaine ruſticall Clowne came to an Arch-Deacon, and told him he had married a Woman which was poore, but heretofore had been rich; asking his advice if he might not put her away and marry a richer, who answered, he might not: Why Sir (qd. he) you have got a divorce from your poore Benefice, and taken a richer.

Jeſt 8.

A poore old Woman being ſicke and weake, bequeathed after her death unto the Prieſt her Hen, becauſe ſhe had nothing more. Now the Prieſt came and tooke her away, ſhe yet living: quoth the Woman, now I perceive that our Prieſt is worſe than the Devill, for I have oftentimes bid the Devill take her, and the Fox take her, and yet they ſpared her me; but once the Prieſt, and ſhe is gone.

Jeſt 9.

Jest 9.

A great Lady meeting a ſimple Gentleman, demanded of him when his Wife ſhould be brought to bed? quoth he, even when it ſhall pleaſe your Ladiſhip,

Jest 10.

A certain, boyſterous Ruſtick, yet prompt and conceited, travelling on the way with a long Pike-ſtaffe on his neck, was ſuddenly and furiouſly aſſaulted by a great Maſtiffe, which came upon him with open mouth and violence, as if he would at once devour him; who preſently to withſtand the danger, by reſcue of himſelf, runs the pike and ſharp end thereof, into his throat, whereupon he preſently died; which the owner thereof ſeeing, comes earneſtly to him, and between threatning and chiding, asked him why he ſtruck him not rather with the blunt end of the ſtaffe? Why Sir, quoth he, becauſe your Dog run not at me with his tail.

Jest 11.

A Witch condemned to be burned, and at the ſtake, eſpied her ſon, to whom ſhe called very earneſtly for drink, which he denying to give, ſhe the more earneſtly craved, telling him ſhe was exceeding dry. O quoth he, no matter mother, you will burn the better,

Ieſt 12.

A certain vain-glorious Souldier bragged in all places that he came, of nine Kings that he had of his kindred, and going about to name them, could name but ſix: a Player ſtanding by, told him he knew the reſt; the three Kings of *Colein.*

Ieſt 13.

A certain Aſtronomer had divined to King *Henry* the ſeventh of *England*, that he ſhould dye in ſuch a year; the King hearing of it, ſent for him, and queſtioned if he were an Aſtronomer; who told him that he did profeſſe that art: The King asked him if he could fore-tell where he ſhould be in the Eaſter holydays? he anſwered he could not; then quoth the King, thou ſhalt ſee me divine more certainly, for I tell thee thou ſhalt be in priſon, whither he ſent him during that time, and ſhortly after releaſed him, bidding him with all releaſe his error; for his deſtiny hung on no ſtar within the Element of his reach or capacity.

Jeſt 14.

One asked a proſtitute Lady of *Florence* how her children ſo likely reſembled her Husband, ſhe ſo uſually commercing with others? ſhe anſwered, I ſuffer no other aboord my ſhip before her carriage befull.

Jeſt

Jest 15.

One asked a Painter, why seeing he could draw such excellent proportions he begot such deformed children? who answered, *In tenebris quidem fingo, sed in die pingo*; I make the one in the light, and the other in the night.

Jest 16.

A certain conceited traveller being at a Banquet, there chanced a flye to fall into his cup, which he being to drink, took out for himself, and afterwards put it in again for his fellow: being demanded his reason, answered, that for his own part he affected them not, but it might be some other did.

There is extant to this jest an Epigram of Sir *Tho. Moors*, which I have here inserted:

Out of his Glasse one took a flye,
In earnest or in jest
I cannot tell, but having drunk,
Return'd it to the rest:
And for he would offenceless seem,
He shewed his reason too,
Although I love them not my self,
It may be some here do.

Jest 17.

One asked a merry blinde man, in what place he lost his eyes? who answered, from either side his nose. So likewise *Diogenes*

being at dinner with a bald man, thus ſaid, Honeſt friend, I will not ſpeak to thy contumely, but commend the hairs that flow from ſo bad a head. But this was from *Diogenes* (ſaith the Traveller) otherwiſe theſe ſharp taunts are in no wiſe to be uſed at Table, for it is obſervable, that at meals theſe few precepts principally among ſome other, are to be regarded and kept. 1 To pick no quarrels. 2. To tell no long tales. 3. To tell no ſad news. 4. To talk of no State-matters, 5. To lay no wagers. 6. To make no compariſons. 7. To take no Tobacco. 8 To propound no difficult queſtions, &c. As when upon a time a Lawyer and a Divine met at dinner, the Lawyer propoſed this queſtion; when *Lazarus* had been four dayes in the grave, where was his ſoul in the mean time? to that the Divine to quit his queſtion, asked him another; Who was to have his lands if he came again to claim them? But of this we conclude, a merry, affable, and pleaſant countenance, with conceited and witty jeſts, ſeaſoned with light and well reliſht diſcourſe, fit Table-talk, and carriage to be uſed at ſuch times.

Jeſt 18.

It is reported of one *James de Caſtellon*, a Bononian,

Bononian, a man of excellent knowledge and learning, but exceeding little of ſtature, ſent an Embaſſadour to Pope *Boniface* the eight, inſomuch, that delivering his Embaſſage, the Pope imagining that he kneeled on his knees, made unto him long action with his hands, that he ſhould riſe up, untill one of his Cardinals gave him to underſtand that he was another *Zacheus*.

Jeſt 19.

A certain Fellon condemned, and at the place of Execution, began to diſpute with the Judge, by what conſcience he could hang him a poor thief, and no malefactour, who asked him by what conſcience he could take from another that was not his? And thus the controverſie began and continued, till at laſt the Hangman turnes him off, and ſo ends the ſtrife.

Jeſt 20.

A fellow poor and improvident compelled on a time to take up his lodging on the ground, which may be termed a field bed, where tumbling and toſſing all night long on his hard couch, he could not ſleep; in the morning riſing up, he caſt down his eye on the place where he lay, and eſpyed a feather: O quoth he, now I ſee the cauſe of my trouble, that all this night I could not

rest: I wonder, if one feather can trouble me so much, how do they do that lye upon thousands.

Jest 21.

A Bishop on a time examining one that sought to be admitted into the Ministery, asked him how many Sacraments there were? to which question he after a long pause answered, there were 9. Nine, quoth he, how prove you that? Why quoth he, there are 7 beyond Sea, and two in *England*: at which the B. laughing at his ignorance, yet grieved for his folly, sent him away as worthily frustrate of his expectation.

Jest 22.

One came to an Alderman to sollicite him in the behalf of a friend of his, to lend him 100 pound upon a Statute, who had been round about the world with Captain *Drake* in a ship; A hundred pound, quoth he? I will not lend 100 pence; for he that could endure to be pen'd up 3 yeares in one ship, in hunger, thirst, and misery, will not care to lye in *Ludgate* all his life.

Jest 23.

One asked a merry conceited fellow which was the best husband for a yong Popish wench to marry? quoth he, let her marry an old man, and so she shall be sure to keep

keep faſting nights enow: being asked by another, what Trade hee thought beſt? quoth he, a Cut-purſe, for hee hath no ſooner done his worke, but he hath his money in his hand: But quoth a third, a Shoomaker is a trade of good authority, for he can ſet any one in his ſtocks, and at his pleaſure can eaſe him at laſt.

Poſies for Rings.

The Apology.

GOod Sir, a poſie; for my wit can favour
No Motto worthy of my miſtris favour,
This, that diſlikes me, ſuch a word many move:
Her Critick thought to bid adiev to love.
If theſe, thoſe, them within a ring I bring her,
It will diſparage ſo divine a finger:
Such is the warrant, that admitts a Paſſe
To this diſcourſe, forbids a Critick Aſſ
Diſgorge his cenſure; bids an equall ey,
Impoſe a poſie to my Poeſie.

In comely Hue,
None like to you.

When *Cupid* fails,
Thy eye prevails.

In thee the Graces,
Have choicest places.

In thee each part,
Doth catch a heart.

Who so aspires,
To see, admires.

Each heart shews duty.
Stand at thy beauty.

My joy will dye,
If you deny,

Thy Graces move.
My soul to love.

A loyall brest
More flames oppresst.

Love takes no losse,
Though friends are crosse

Tis love alone
Turnes two to one.

That friend is true,
Whose Treasure's you.

My fancy is
Endlesse as this

Though friends (love
We'll meet above. crosse

My heart, ay me,
Is fled to thee.

Some comfort give,
By thee I live.

Each day I dye,
If you deny.

True love appeare,
In midst of teares.

In body two,
In heart but you.

I'm what thou art,
The other part.

I seek to be
Not thine, but thee.

A CON-

A CONCLVSION to this Book;

In way of Anſwer to him that demanded what was the perfect uſe of Books?

A. To encreaſe Knowledge, confirm Judgement, compare the times paſt with the preſent, and draw uſe out of both for the future; to bring forth the dead, ſpeaking and conferring their knowledge to the living, according as the Poet to this purpoſe wittily writeth:

O bleſſed Letters that combine in one
All ages paſt, and make one live with all;
By you we do confer with who are gone,
And the dead living unto councell call, &c.

Books, the moſt ſweet, commendable and delectable houſhold-ſtuffe in the world, the moſt free and truſty reprovers; for, *Nullus amicus magis liber quã liber.* Thoſe dead yet living companions, thoſe regular obſequies, that ſpeak not but when they are deſired,

and no longer, then they are contentive. From their Treaſury, what continual Phyſick hath the world received to purge out the dulneſſe of natural capacity, and the very Image of death, as the Poet ſtiles it?

Nam ſine doctrina vita eſt quaſi mortis Imago.

Yet from this ſweet and excellent ſociety what a part of the world are exempted and live in darkneſſe? Therefore thou which enjoyeſt the uſe thereof, and art converſant in their Councels, be more in goodneſs as thou art in knowledge, and then this concluſion ſhall well befit thee, thy houſe, and thy houſhold-ſtuffe.

Concluſion.

Tum fœlix domus eſt, & tum numeroſa ſupellex,
Cùm pius eſt Dominus, & bene parta domus.

Engliſhed.

Happy the houſe, the goods whereof excel,
When th'owner's godly, and thoſe gotten well.

FINIS.

THE COUNTRY-MANS COUNSELLOUR.

OR,

A neceſſary addition to this yearly Oracle, or Prognoſtication.

Calculated by Art, as a Tutor for their help, that otherwiſe buy more than they underſtand.

Beginning with the year of our Lord God, 1636. And ſo continuing forward, as the benefit and uſe ſhall encourage.

With many other neceſſary Rules and Obſervations, of much profit and uſe, being known.

By E. P. *Philomathemat.*

LONDON,
Printed by *E. T.* and are to be ſold by *Andrew Crook*, 1654.

and no longer, then they are contentive. From their Treaſury, what continual Phyſick hath the world received to purge out the dulneſſe of natural capacity, and the very Image of death, as the Poet ſtiles it?

Nam ſine doctrina vita eſt quaſi mortis Imago.

Yet from this ſweet and excellent ſociety what a part of the world are exempted and live in darkneſſe? Therefore thou which enjoyeſt the uſe thereof, and art converſant in their Councels, be more in goodneſs as thou art in knowledge, and then this concluſion ſhall well befit thee, thy houſe, and thy houſhold-ſtuffe.

Concluſion.

Tum fœlix domus eſt, & tum numeroſa ſupellex,
Cum pius eſt Dominus, & bene parta domus.

Engliſhed.

Happy the houſe, the goods whereof excel,
When th'owner's godly, and thoſe gotten well.

FINIS.

THE COUNTRY-MANS COUNSELLOUR.

OR,

A neceſſary addition to this yearly Oracle, or Prognoſtication.

Calculated by Art, as a Tutor for their help, that otherwiſe buy more than they underſtand.

Beginning with the year of our Lord God, 1636. And ſo continuing forward, as the benefit and uſe ſhall encourage.

With many other neceſſary Rules and Obſervations, of much profit and uſe, being known.

By E. P. *Philomathemat.*

LONDON,
Printed by *E. T.* and are to be ſold by *Andrew Crook*, 1654.

TO THE BVYERS yearly of Almanacks and Prognostications,

Præfatio sive Admonitio pia & utilis.

THou, whose short span of life, as plainly appeares,
Hangs but on the waste of some few yeares,
Which that Arithmetician, best of men,
Cast but in his account threescore and ten,
How soon they will determine, dig thy grave,
Thou maist observe, thou seest what wings they have.
How with no sound they wheel their time about,
Eating with silence, Lives and Leases out.
As here's a date but yesterday renew'd,
Nor more it seems, yet doth a year conclude,
In which the Diary of little cost
Is now run out, and that small value lost,
Wherewith 'twas purchas'd; if thou not extend
Thy thoughts to make it thus farre forth thy friend,

That

That every year thy Almanacke thou buyest,
Th' art one year neerer to the year thou dyest:
And from that meditation so prepares
Thy life, that death ne're seize thee unawares.
One year thus to another yeelding room,
Have fild up many a Sepulchre and Tomb,
Fretted out brasse with age, marble with rust,
Converted generations into dust.
From which collect, though ne're so young thou be,
This may be dooms-dayes finall year with thee;
And from that motive such a method borrow,
As thou should'st live an age, or dye to morrow.

THere are three good things that attend on the habit of early rising:

It furnisheth us with *bonis* { *Animi* / *Corporis* / *Fortunæ* } that is, it makes us { Holy. / Healthy. / Wealthy. }

When the Country man is risen, let him first thank God for the deliverance past, and pray for a future blessing; then let him view and revisit his grounds; if he sees any thing amisse, let him write it down in a pair of Tallies that he shall always carry about: and when he comes home to dinner or supper, let

let him tell his chief servant, that immediately it may be amended: This action as it is healthy to his body, will by experience be found wealthy to his purse.

A brief Chronology of the times wherein these famous men lived, and dyed.

	Anno mundi.
Aristotle	3641
Homer	3003
M. T. Cicero	3909
Virgil	3999
	Anno Domini.
S. Augustine	401
S. Anselm, Bishop of Cant.	1081
Agrippa the Magician	1551
S. Bernard	1131
S. Chrysostome	401
Erasmus	1529
Martin Luther	1521
Melancthon	1531
	Yeares.
Since London *and* Paris *were paved*	425
Since the building of London *Bridge*	444

Of

Of a Yeer, and what it is, and why it is most properly called *ANNUS*.

THe word *Annus*, which most properly signifieth a Circle or Compasse, is here termed for a yeer, which is properly that space of time, that the Sun runs through the whole Signes and Zodiack, and the reason thereof is, for that as little Circles are called *annuli*, Rings, so the greater Circles of time are called *anni*, yeers, or circuits, because they ever run round, and with continuall compasse environ all things within the verge of Age.

Q. *What are the parts of a yeer?*

A. It contains
- Moneth Solar 12
- Lunar 13. Weeks 52
- Dayes 365
- So many as there are veins in the body of man. 8766
- Houres.

The yeer Astronomical, or Julian yeer added thereto six houres, and six Minutes,

nutes, which every fourth yeer encreaſe to a day; which maketh the Leap-yeer, or *Biſſextile*, compounded of *bis* and *ſextus*, becauſe the ſixt day next before the Calends of *March* is twice repeated, or reckoned, which indeed is the 25 of *February*, Saint *Matthias* day; ſo adding to the Moneth of *February* one day, from whence proceedeth the difference between us, and other forraigne accounts.

Q. *Why is it called the Iulian yeer?*

A. Becauſe *Iulius Caſar*, the firſt Roman Emperour, cauſed the year according to the courſe of the Sunne, to be reduced to the number of dayes and houres before expreſſed: And whereas *March* was the firſt Moneth of the yeer with the Hebrewes and Romans, as now with us: and *July* was the fifth moneth, called by the Romans *Quintilis* the fifth moneth, *March* being the firſt; which *Iulius Caſar*, born in that moneth, altered, and called it *Iulius*, or *July*: as *Auguſtus Caſar* (in whoſe reigne Chriſt was born) the Moneth *Sextilis*, or ſixt Moneth after his own name *Auguſtus* now *Auguſt* with us; and ſo reckoning from *March* the firſt Moneth, *September*, according to his ſignification, will be the ſeventh Moneth, *October* the eighth Moneth, *November* the ninth

ninth, *December* the tenth month; whi
if you reckon from *January*, they crosse th
names.

Q. *The holy Scriptures make mentio
sundry things done at certain houres of t
day, not like unto the houres of our account;
in S.* Johns *Gospell, the rulers sonne he
of his sickneſſe, it is ſaid, at the ſeventh ho
the ague left him: and the labourers th
came into the Vine-yard, came at the eleven
hour; and Chriſt in his paſſion, it is recor
ed by the Evangeliſts, that at the ſixt ho
was darkneſſe over the whole earth, and ab
the ninth hour he cried with a loud voyce, a
ſo gave up the ghoſt. Now I would know
our accounts what houres of the day theſe w
as of the reſt.*

A. The Jewes did divide their artifi
day into four quarters, allowing to ev
quarter three houres; accounting the f
hour of the firſt quarter, at the riſing of
Sunne, and the third hour of the f
quarter, they called the third hour; and
third hour of the ſecond quarter, they ca
the ſixth hour; which was mid-day: t
third hour of the third quarter, the nin
hour; and the ſecond hour of the fourth qu
ter; the eleventh hour: and they called t
twelfth and laſt hour of the day, Eventide

to the Rulers ſonne being healed at the ſeventh hour, it was with us at one of the clock in the afternoon: and the ſixt hour when darkneſſe was upon the earth, at midday with us: the ninth hour when Chriſt yeelded up the Ghoſt, three a clock in the afternoon; the Labourers that came at the 11. hour, came at five of the clock in the afternoon, or an hour before Sun-ſet.

Q. How divided they their night?

A. They divided their artificiall night likewiſe into four quarters, called by them the four watches of the night; for the firſt three hours was the firſt watch, during which time all the ſouldiers both young and old of any fortified Town or Garriſon, were wont to watch; the ſecond three houres, called the ſecond watch, was about midnight, at which time the young ſouldiers onely watched; and the third quarter of the night containing alſo three hours, was called the third watch, in that ſeaſon the ſouldiers of middle age did watch; and the laſt three houres, called the fourth watch, was about the break of day, in which the old ſouldiers onely watched.

The day is accounted with us for payments of money between Sunne and Sunne: but for inditements of murther, the day is accounted from midnight to midnight; and

ſo

ſo are faſting dayes. *Ut ſupra.*

Q. How in the more pure and ancient time from the examples of the Apoſtles, were the dayes of the week named, ſince corrupted by the Heathens, and called after the names of ſeven Planets, or their gods.

A. One or the firſt from the Sabbath, two or the ſecond from the Sabbath, three or the third from the Sabbath, and ſo of the reſt.

Our yeerly Almanacks make mention (which many read, but few underſtand) of the *Golden number, Epact, Circle of the Sun, Roman Indiction*, and ſuch like; of which I deſire to know ſome reaſon or uſe.

And firſt of the Golden number, what it is, when it beginneth, and why it is ſo called.

THe Golden number is a number of 19. proceeding from one to nineteen, and ſo begins again at one; and is ſo called becauſe it was ſent in Golden Letters from *Alexandria* in *Ægypt* to *Rome*; and it is the number of nineteen; becauſe in nineteen yeers the Moon doth make all her ſundry motions and changes, and returned again to the place where ſhe firſt began. To finde out the aforeſaid Number, adde one to the yeer of our Lord, whereof you require, and divide the ſame by nineteen, and the remainder

der ſhall be the Golden number. This Golden number was deviſed to finde out the feaſt of Eaſter.

What is the Epact?

THe Epact is a number not exceeding 30, becauſe the Moon between change and change never paſſeth 30 dayes.

The Epact is thus found out; multiply the Golden Number of the yeer by 11. the Product whereof, if it be under 30. is the Epact; but if it be above 30, then divide the Product by 30 and the remainder ſhall be the Epact.

The knowledge of the Epact ſerveth to finde out the age of the Moon.

The Golden Number and Dominicall Letter, change the firſt of *January*, and the Epact the firſt of *March*. Eaſter day never falleth lower then the 22 of *March*, never higher then the 25 of Aprill.

Shrove-ſunday hath his range between the firſt of *February*, and the 7 of *March*; Whitſunday, betwcen the 10 of *May*, and the 13 of *June*: And for a rule for Shrove-tide, the Tueſday after the ſecond change of the Moon after New-yeers day, is alwayes Shrove-tueſday.

What

What is the Equinoctiall, and wherefore is it so called?

THe Equinoctiall is a great Circle, which being in every part equally distant from the two Poles of the World, divideth the Sphere in the very middest thereof into equal parts, and therefore it is called of some the *Zone*, or girdle of the world.

Is is called the Equinoctial, because when the Sun toucheth this Circle, which is but twice in the year, it maketh the day and the night of an equall length throughout the world; which Equinoctial happeneth in the Spring and Autumn, about the 11. of *March*, and the 13. of *September*.

Q. *What are those twelve Signs or Images placed before our Kalenders, about the Anatomy of mans body?*

A. Those twelve Signs or Images are 12 Stars, every one of them containing many Stars, whose influences are very powerfull over humane bodies.

Q. *What makes the full Moon, and whence proceeds the Eclipse?*

A. Her opposition against the Sunne makes her ful; but her Eclipse or darkning is caused when the Sunne is opposite unto her diametrically, and the earth in the midst between them both, which being thick and

not

not tranſparent, caſting his ſhadow to that point which is oppoſite to the place of the Sun, will not ſuffer the Moon to receive any light from the Sun; without whoſe ſupply ſhe is always a dark body; for from him ſhe borroweth her light.

Of what ſubſtance be the Stars.

THe Stars be of the ſame ſubſtance that the heavens be wherin they are placed, differing only from them in thicknes, which dimenſion makes them more apt to receive and retain the light of the Sun, which thereby become viſible to ſight, for the Heavens themſelves being pure, thin, and tranſparent, and without colour, are not viſible as the Stars which ſhine as well in the day as in the night, although not perceived by reaſon of the Suns greater light.

Q. *What motion have the Stars?*

A. The ſelf-ſame motion that the heavens have wherein they are placed, which is as ſome, by the *Primum mobile*, or firſt mover turned by God himſelf, as every one of the reſt, by his proper intelligence: and whereas the 7 Planets or wandring Stars do change their places, now here, now there, that is not by their own proper motion, but by the motion of the Heaven, wherein they are placed; for a Star being of a round

ſhape,

ſhape, hath no members to walk from one place to another, but onely by the motion of the Heaven wherein they are fixed.

Q. *What compariſon is there in their greatneſſe between ſome Stars and the Earth.*

A. Though the far diſtance of them from the earth, makes their rayes approach our eye in a ſharp pointed Angle, whereby they ſeem to our ſight and judgement no broader then one hand-breadth; Yet is every fixed Star far greater in compaſſe then the whole earth. Every wandring Star likewiſe bigger then the ſame, *Venus* and *Mercury* excepted, and likewiſe *Luna*, which is but the 39 part of the earth.

Sol is bigger then the earth	166	*Times.*
Saturn	95	
Iupiter	91	
Mars	2	
Venus leſſer then the earth	32	
Mercury leaſt of all, and is contained of earth.	3144	

The nature of theſe 7. Planets or wandring Stars.

Saturn is cold and dry. *Jupiter* hot and moiſt. *Mars* extream hot and dry. *Sol* hot and ſomewhat dry. *Venus* temperately cold and moiſt. *Mercury* of a changeable nature, *Luna* cold and moiſt. And ſo likewiſe of the

the numberleſſe reſt of thoſe ſmaller, many have their portents and ſignifications, eſpecially of thoſe 1022. Stars that are more preciſely noted and known.

Of the ſeven Ages of mans life, with the predominancy of theſe 7 Planets or wandring Stars in every one of them.

The Aſtrologians have divided mans life according to the diviſion of the world, into ſeven ages; over every which Age, one of theſe Planets or Stars have their Regiments aſſigned;

1 The firſt Age is called Infancy, which beginneth with the firſt child-hood, and hath his continuance for the ſpace of ſeven yeers, over which *Luna* or the Moon reigneth, as may well appear by their moiſture agreeing with the influence of that Planet, Queen over ſeas, and floods, and children.

2, The ſecond Age is Child-hood, which goes onward ſeven yeers more, and continueth till the fourteenth yeer of their life, over which *Mercury* is aſſigned Patron, for then participating of their regents influence, children are inconſtant: yet of ſome comprehending capacity, ſomewhat inclinable to learn.

3 The third Age proceedeth forward 8 yeers, and is termed *Juventus*, youth, or

Stripling age, it wanders between 19 and 22, over which season *Venus* is predominant; for then they are amorous, lustfull, loathfull of childish follies, and inclinable to more dangerous vices.

4 The fourth Age beginneth at 22 and endeth at 34, containing 12. years. In the which station the Epithite or Denomination, is a young man: over this age the Planet *Sol* is chief Regent, in which season, reason and discretion (like the beams thereof) begin to spread forth; to enlighten the understanding, and to exhale and suck up the thick mist of ignorance and folly, and then begins a man to know he is a man.

5 The fifth Age is called *Virilis*, or mans Age, and that proceeds where the other ends, and continueth forward sixteen yeers, over which season *Mars* is chief governour. Now is the time a man begins to be covetous, churlish, cholerick, &c.

6. The sixth Age runs forward 12 yeers more, and leaves him not till he hath numbred 62. This age is termed old age, though his toe touch but the heel thereof. Now over this *Iupiter* is predominant, and he enclineth to Justice, Moderation, and Religion, and all other actions of goodnesse and piety.

7 The seventh and last Age, continueth forward

forward 18 yeers, it leaves a man at 80 in the claws of weakneſſe and infirmity: For age it ſelf, without ſickneſſe, which ſeldome lives at odds therewith, is an infirmity: to this decrepit age few creep to, by reaſon of the Planet *Saturn*, which is moſt melancholy and ſlow of all other, thereby his evil influence more inforcing a man to decline and droop, become froward, cold and melancholy, then otherwiſe he ſhould.

Likewiſe theſe four diviſions of Mans life are compared in their manner to the four Seaſons of the yeer.

1 His Infancy to the Spring, hot and moiſt.

2 His Youth to the Summer, hot and dry.

3 His Man-hood to Autumn, cold and moiſt.

4 *Senectus* or old age, to Winter, cold and dry.

Q. *Why did men live longer before the flood then ſince?*

A. Before the Deluge, the Planets were glorious in their natures, and ſent better influences into humane bodies. There were not ſo many Meteors, Comets, and Eclipſes ſeen, from which innumerable defects and diſeaſes do proceed. The earth was more fruitful, wholeſome, powerful in her Herbs,

Plants, and vegetables, their effects and virtue better known: which ever since the flood, that wasted away her fatnesse, have lost much of their operation, and now since with age more infeebled in these weak and sickly seasons of our times, of which one thus writeth to our purpose; (*see*

And now the Springs and Summers which we
Like sons of women after fifty be.

Lastly, they were more continent in their lives; more satisfied in their desires, by which since gluttony and her new Cookery, have kild more then the Sword, Famine, or Pestilence.

Their knowledge in all Arts was more enlarged, the influence of the Planets better known, and how they work upon humane bodies, as the same Author to the same purpose wittily followeth it.

Then if a slow pac'd star had stoln away
From the observers marking, he might stay
Two or three hundred years to see't again,
And so make up his observation plain.

Q. *How may a man keep himself from sicknesse?*

A. By rectifying those six non-naturall things whence all diseases spring.

1. Dyet.
2. Retention and Evacuation.
3. Air

3. Aire.
4. Exerciſe.
5. Sleeping and waking.
6. Perturbations of minde.

And in dyet he ought to obſerve,

The { Subſtance. Quantity. Quality. Cuſtome. Time. Order.

Q. *How is the World divided?*

A. Into two eſſentiall parts of the Celeſtiall and Elementall part, of which the Celeſtial part containeth the 11 Heavens or Spheres, which are thus numbred.

The { 1 Is the Sphere of the *Moon*. 2 Of *Mercury*. 3 Of *Venus*. 4 Of the *Sun*. 5 Of *Mars*. 6 Of *Jupiter*. 7 Of *Saturn*. 8 Is the Sphere of the fixed Stars. 9 Is the Sphere of the ſecond moveable. 10 Of the *Primum Mobile*, or firſt mover. 11 The *Empyreal* Heaven, where God and his Angels are ſaid to dwell.

The Elementall part doth contain the four Elements, *viz.*

1 The Element of Fire next to the Moon, and ſo downward.

2 The Element of the Air.

3 The Element of the Water.

4 And the loweſt of all, the Earth.

Q. *If there be ſo many ſeverall heavens, how comes it to paſſe, that all theſe to the eye ſeem but as one entire body?*

A. The reaſon hereof is, becauſe they are all ſo clear and tranſparent, that though they involve and cover one another, as the skin or ſcale of an Onion, yet being in their nature, more bright, pure, and ſubtle then either Cryſtall, or other moſt tranſparent Glaſſe, the ſight doth pierce through them all as one, and views them all as one, although they are ſeveral, and of exceeding great thickneſs.

Q. *Into how many Regions is the Air divided?*

A. The Air is divided into three Regions, by the naturall Philoſophers, both of ancient and modern times: that is to ſay, into the higheſt, loweſt, and middlemoſt Region: in the higheſt Region turned about by the Element of fire, are bred all Lightnings, Fire-drakes, Comets, Blazing-Stars, and ſuch like. In

In the middle Region, all cold and watry impressions, as Frost, Snow, Ice, Hail, &c.

In the lowest Region somewhat more hot by reason of the beams of the Sun, reflecting from the earth, are bred all clouds, dewes, raine, and such like.

A fourth observation thereof.

If the Sun shines on St. *Pauls* day, it betokeneth a happy and prosperous yeare.

If on Chandlemas day, a cold and hard succeeding winter, according to the verse.

When on the Purification Sun hath shin'd
The greatest part of winter comes behind.

Likewise it is observed, that if the Sunne shine on Easter day, it shines on Whitsunday likewise.

A brief discourse of the Naturall causes of sundry Meteors; as Snow, Hail, Rain, Winde, things well known in their effects, though darkly in their causes.

Happy his estate above the seat of Kings
That could but truly know the cause of things

You must first understand, that all watry Meteors, as Raine, Snow, or such like, are but a moyst vapour drawn up by the vertue of the Sun, and the rest of the Planets, into the middle Region of the Aire: where being

first congealed, are afterwards dissolved, and fall upon the earth, as Haile, or Raine.

Of the Rain-bow, and the effects thereof.

If two Rain-bowes appeare at one time, they presage Raine to ensue: but if one Rain-bow presently after Raine, it betokeneth faire weather.

Danæus in his Physicks saith, the Rain-bow is made by reason of the Sun-beames beating upon a hollow cloud, their edge being so repelled and beaten back against the Sunne, and thus ariseth variety of colours by the mixture of clouds, aire, and fiery light together; but as he saith, it portendeth little alteration or change of weather.

Of the winde, What it is, what the motion and effect thereof, and from whence it proceedeth, though no man knoweth whence it cometh, nor whither it goeth, as testifieth the holy Writ.

First, when you have to understand that *Aristotle* and the rest of his sect, doe define the Winde to an exhalation, hot and dry, ingendred in the bowels of the earth, where breaking his prison and violently rushing hereout, it is carryed side-long upon the face hereof.

Q. *Why*

Q. Why is not the motion thereof right upward and downward, as well as alwayes ſide-long?

A. Becauſe that whileſt by his heate he ſtriveth to mount up, and carry his courſe through the three Regions of the Aire, the middle Region by his extreame doth alwayes beat it back: ſo that thereby together with the confluence of other exhalations riſing out of the earth, his motion is forced to be rather round then right: and the reaſon why he bloweth more ſharply one time then another, and in one place more then another, and ſometimes not at all, is that fumes that ariſe out of new exhalations, and out of Floods, Fennes, and Marſhes, may joyne with it to increaſe his force: the defect or dulneſſe whereof may either allay or increaſe it: as alſo the Globe or rotundity of the earth may be the cauſe of the blowing of it more in one place then in another: or Mountaines, Hills or woods, may hinder his force from blowing in all places equally: whereas upon the plain and broad Sea, it bloweth with an equall force: and as for the ſtilneſſe or ceaſing thereof, it cometh to paſſe divers wayes, either by froſt cloſing or congealing up the pores of the Earth, whence it ſhould iſſue: or by the heat of the

Sunne, drying up fumes and vapours that should increase it, and whereof it is engendred.

The nature of the four Principall Winds, and their effects.

1 *Vbsolanus*, or the East-wind, is hot and dry, temperate, sweet, pure, subtle, and healthfull, and especially in the morning when the Sun riseth, by whom he is made more pure and subtle, causing no infection to mans body, but expelling it.

2 *Zephirus*, or the west-wind, is temperate, hot and moyst, and wholesome especially in the evening; it dissolveth frost, ice, and snow, and maketh flowers and grasse in spring, and some write that it produceth thunder.

3 *Septentrio*, or the North-winter, is for the most part cold and dry, repelling moysture and raine: And though it cause cold and numnesse, so nipping the fruits of the Earth, and many times the forward buds of the Spring, yet it driveth away infections and noysome aires, and so is a means to preserve health.

4 *Auster* or *Notus*, the South-wind is hot and moyst, breeding thick clouds and sickneſſe.

Natura

Naturall causes of Earthquakes.

PLenty of Windes got into the bowels holes and cranies of the Earth, and violently rushing out, and the earth suddenly closing up againe, causeth the shaking or Earthquake, which is generally a fore-runner to Warre.

Of Thunder and Lightning.

WHen an Exhalation hot and dry mixt with moysture, is attracted into the middle Region, and there inclosed in the body of a cloud; now these two contraries thus included in one place together, fall at variance, and cannot be reconciled, but breake the prison wherein they are pend: the violent out-rushing whereof maketh a noyse, which we call Thunder, and the fire Lightning, being both born at one instant although the Lightning be the first perceived, in regard of the quickness of the eye before the eare.

Of the strange effects of Lightnings.

THat which is dry burneth not at all, that which is moyst burneth not likewise, but blasts and altereth the colour; but that which is cleer is of a strange operation, for

it draweth veſſels dry, without hurting the caske; melteth the Silver, without hurting the bag; breaketh the Bones, and hurteth not the skinne; killeth the Child in the wombe, without hurt to the mother.

It hurteth not the Lawrel-tree, entreth not above a yard into the earth; ſuch as are ſhadowed with the Skins of Seales, Sea-calves, and the Eagle, are ſafe, as *Pliny* ſtories it.

The ancient Egyptians, which were the firſt and beſt Aſtronomers, have obſerved certain years in a mans life to be very dangerous, and theſe they name Climacterical or Starry yeeres. Now a Climacterical yeere is every ſeventh yeere of a mans life; the reaſon is, becauſe then the courſe of the Planets returns to *Saturne*, who moſt commonly is an enemy to our good. And as the Moone, which is the neareſt and next Planet unto us, and ſwifteſt of courſe of all other, paſſeth almoſt every ſeventh day into the contrary Signe of the ſame quality from whence ſhee came forth, and ſo by that meanes bringeth in the Criticall dayes: ſo *Saturne* which is the Planet furtheſt from us, and ſloweſt of courſe, (for he reſteth in one ſigne ſo many yeares as the Moone doth dayes) bringeth in likewiſe the Climacterical years, and cauſeth ſundry mutations

to

to follow; hence it is, that in the ſeventh yeare Children doe caſt and renew their teeth.

Hereafter follow certain Clymactericall and dangerous yeares of a mans life.

THe 49 yeare compoſed of ſeven times ſeven, dangerous; 56 year to men, eſpecially borne in the night; 63 yeare to thoſe born in the day-time, by reaſon of the drynes of *Mercury* and *Venus*.

Whereunto *Octavius* the Emperor ſeems to conſent, where to this effect he writeth to his nephew, to rejoyce with him having paſſed over that deadly yeare and enemy to old age, 63, in which number the 7 and 9 doe concurre, as *Hoffman* to that purpoſe more largely in his Book *De diebus & annis criticis* reciteth.

The Criticall dayes of a mans life being collected throughout every moneth, are obſerved theſe following.

1. and 7. of *January*.
1. and 4. of *February*.
1. and 4. of *March*.
1. and 10. of *Aprill*.
3. and 7. of *May*.

19. and

10. and 15. of *June*.
10. and 13. of *July*.
1. and 2. of *August*.
3. and 13. of *September*.
3. and 10. of *October*.
3. and 5. of *November*.
7. and 10. of *December*.

There are likewise in the yeer most especially to be observed three dangerous Mundayes to begin any businesse, fall sicke, or undertake any journey.

First Munday in April, on which day Cain was born, and his brother *Abel* slain.

Second Munday in August, which day *Sodom* and *Gomorrah* were destroyed.

31 of December, which day *Judas* was borne that betrayed Christ.

Of the four humors in mans body, and how they reigne in their courses, and first what a humour is.

A Humour is a distillation of a moist and running body, into which by the Limbecke of the Liver, the meats are converted, and diffused through the veines and allies of the same, for the better nourishment thereof: and are thus, according to *Lemnius*, described in his Booke, *De quatuor Complexionibus*.

1. *Sanguine humour.*

The bloud of Sanguine humour, is moyst and ruddy, and hot; the principall seat or cisterne thereof is the Liver, or Anwell-head that watreth the whole city or body of man, out of which issue forth the vitall spirits, like unto small and gentle windes that arise out of rivers and fountaines.

2. *Phlegmaticke.*

The Phlegmatick humour, is of colour white and blackish, and like unto drops of fat: this fat is chiefly in the kidneyes, which seperate to themselves the water from the bloud, driving the bloud into the veins, and expelling the water into the urine.

3. *Choler.*

It is hot and fiery, and to the taste bitter, like unto Herbegrace or Rue; and it serveth not onely to cleanse the guts from filth, but also to callifie the Liver, and to preserve the bloud from putrefaction.

4. *Melancholy.*

The Melancholy humour is blacke and earthly, resembling the lees of bloud, and hath his seate in the Spleen, of which one thus writeth:

The Sanguine causeth cheerfullnesse,
The Melancholy despaire,
The Cholericke is churlish,
The Phlegmaticke is faire.

Every one of these humours reigns six houres; Blood is predominant from nine of the clock at night, till 3 of the morning: Choler, from 3 of the clock in the morning till 9 of the same day; Melancholy, from 9 till 3 in the after-noon; and Phlegme from 3 in the after-noon till 9 at night.

Also Blood hath his dominion in the Spring, Choler in the Summer, Melancholy in Autume, and Phlegme in Winter, as *Lemnius* thus further in his said book testifieth, From all which diversity and severall dispositions ariseth the diversity of fantasies and dreames.

Q. *How are those instanced?*

A. Thus, because according to the opinion of Authors the complexion over-laid with humors, is the cause of dreams and all diversity therein: for the Cholericke over-laid with Choler, dreams of fury, anger, stabbing, and matters of wrath: the Sanguine of beautifull women, gardens, fresh colours, and the like: the Phlegmatick of seas, rivers, drowning: the Melancholy of dark places, graves, cells, and headlong precipitations.

Q. *What*

Q. What credit or certainty is there to be attributed to dreames, and which are held the most portentous and significant?

A. These, as they are observed by experience, and set down by Authors: to dreame of Eagles flying over our heads, to dream of Marriages, dancing and banqueting, foretels some of our kins folkes are departed: to dream of Silver, if thou hast it given to thy self, sorrow: of Gold, good fortune: to lose an axal-tooth or an eye, the death of some friend: to dreame of bloodie teeth the death of the dreamer: to weep in sleep, joy: to see ones face in the water, or to see the dead, long life, to handle lead, to see a Hare, death: to dream of chickens and birds, ill luck, &c.

Hereunto are annexed certain Verses describing the person and quality of that Childe of thrift, or Lady Pecunia: *written long since by that Gentleman of quality,* I. T. *and as something pertinent to our purpose hereinto inserted.*

SHe is a Lady of such matchlesse carriage
Wedded to none, though sought of all in marriage.
She may be kist, yet neither washt nor clipt,
And if you woee not wary, soon o're slipt.

She

She may belong, and yet be honeſt too,
To many Merchants, ſpite they all can do
Who e're atchieves her, ſpeak her n're ſo fair
She'l not ſtay long before ſhe take the air
She'l ſtay with no poor man, her ſtate's ſo great,
A rich man may her for a time intreat.
She goes in cloth of ſilver, cloth of gold,
Of ſeverall worths and values manifold.
But when ſhe goes in golden robes beſt dight,
Then ſhe's ſuſpected for to be moſt light.
She needs no phyſicke to recover health,
For ſhe's ſtill currant, and as rich in wealth
Some Iriſh Lady born, we may ſuppoſe,
Becauſe ſhe runs ſo faſt, and never goes.
If ſhe be wrong'd in name, and ill abide it
Of all men, Iuſtice touchſtone muſt decide it
He that thus does, and all doe thus to get her,
Being ſo atchiev'd, ſhe is but ſlippery hold,
And will be gone unleſſe by force you ſtrive her,
Changing her humour to another mold,
By pence & half-pence, and ſuch little coyne
Which of themſelves ſo ſlightly men do prize,
In time are eaten up thoſe larger ſummes,
That did not by ſuch petty parcels riſe:

Like
fea
Yet d
That
It afte
Thy
wa
Who
me
Will
And
ac
Whi
kn
I'le w
A br
exp
f
H
He
Th
He
t
Li

Like little drops, that of themſelves not fear'd,
Yet do in time together ſo much ſhip,
That where no danger at the firſt appeard,
It after comes to bear or drown a ſhip.
Thy pence a day that may be ſav'd from waſt,
When thou doſt ſee in one yeer there amount,
Will be by this preſentment held more faſt,
And weigh'd as thrift perſwades, is more account;
Which unſuſpected thief, that all may know it,
I'le waſt but few lines more before I ſhew it.

A brief Repreſentation of idle or extraordinary expences, with their amounts too in the yeer, fit to be regarded of all thoſe that out of a wary diſpoſition intend to thrive.

The Induction.

HE that makes conſcience of a veniall ſin,
Into a mortall ſeldome falleth in.
He that not ſlightly paſſeth or'e one day,
Throws not in thriftleſſe uſes yeers away,
He that makes conſcience for to ſpeak the truth,

Seldome

Seldome forſwears himſelf in age or youth,
Even ſo, he that a penny gripeth faſt,
Seldome throws pounds or crowns away in
waſte.
As contrary, he that o're looks thoſe ſmall
And petty moieties, eaſily ſinks in all:
A penny is a ſmall regardleſſe ſum,
Yet may it in ſome time to ſomething come.
Therefore obſerve this table, thou ſhalt know,
How great thoſe littles in ſmall time do grow,
And how with eaſie ſteps they do decay;
Thoſe that ne're reckon pence they waſte in
way.

By the day	By the Week.
Farthing	1 d. ob. q.
half-penny	3 d. ob.
penny	7d.
pence	14d.
pence	21d.
pence	2s. 4 d.
pence	2s. 11 d.
pence	3s 6d.

By the Moneth.	By the Yeer.
d.	7s. 8d. q.
4d.	15s. 2d. ob.
s. 4d.	30s. 5d.
4s, 8d.	3l. 10d.
s.	4l. 11s. 3d.
9s. 4d.	6l. 2s. 6d.
13s. 8d.	7l. 12s. 1d.
4s.	9l. 2s. 6d.

All which said several Rates may be thus more easily summoned up, after the manner of Exchequer reckoning, as followeth.

A penny a day is by the yeer, one pound, one half pound, one groat, one penny.

Two pence a day by the yeer, two pound two half pounds, two groats, two pence.

Three pence a day, is by the yeer, three pound, three half pounds, three groats, three pence.

Four pence a day, is by the yeer, four pound, four half pound, four groats, four pence.

And so forward of the rest, being a certain and general rule to calculate what sum or quantity you please.

The mouth of Usury being opened, yet her fangs not pulled out, (as some *Jews* were in King *Johns* time in *England*,) but her teeth discovered, that the borrower may beware: To which effect is shewed, how much divers principall sums, with interest, and interest upon interest, amount to in several yeers, after 10, in the 100, and 8 in the 100.

	1l.				2l.				3l.				
	l.	s.	d.	ob.	q	l.	s.	d.	ob.	q	l.	s.	d.	ob.	q.
1	1	2	0	0	0	2	4	0	0	0	3	0	0	0	0
2	1	4	2	0	3	2	8	4	1	3	3	12	7	0	1
3	1	0	7	0	3	2	13	2	1	3	3	19	10	0	2
4	1	9	3	0	3	22	18	6	1	2	4	7	10	0	1
7	1	18	11	1	1	7	17	11	0	2	5	16	11	0	0
14	3	15	11	0	3	1	11	11	0	2	11	7	10	0	1
21	7	8	0	0	0	0	100		0	0	22	4	0	0	2

	10l.				20l.				40l.				
1	11	0	0	0	0	22	0	0	0	0	46	0	0	0	0
2	12	2	0	0	0	24	4	0	0	2	48	8	0	0	0
3	13	6	2	0	3	26	12	4	1	2	53	4	9	1	0
4	14	12	9	1	2	29	5	7	1	0	58	11	3	1	10
7	19	9	8	1	3	33	19	5	1	2	77	18	11	1	1
14	37	9	6	0	1	75	19	0	0	0	141	18	0	0	0
21	74	0	0	1	0	148	0	1	0	1	195	0	9	0	3

	50l.				100l.				200l.				
1	15	0	0	0	0	1100		0	0	0	220	0	0	0	0
2	20	100	0	0		1210		0	0	0	243	0	0	0	0
3	66	11	0	0	0	1332		0	0	0	206	4	0	0	0
4	73	4	1	0	2	1468		2	0	3	291	16	5	1	2
7	97	8	8	1	0	1921	7	5	0	1	389	12	10	0	3
14	189	17	6	0	0	3797	5	0	0	0	752	10	0	0	0
21	270	0	3	0	0	3400		6	0	0	1480	1	0	0	0

By this Table you may easily perceive what the principall with interest, and interest upon interest, from many sums amounts unto, and how in every 7 year (what sum soever) the interest almost overtaketh the Prin-

Principal, and which for the easinesse there-
of, needs no further explication.

Admiratio.

That money should ingender thus & breed
Is against nature, springing from no seed;
Yet see this Usury, that's ever running,
Insensibly devours a state with cunning;
See how it eats, and yet no teeth you see,
It is a monster sure, what should it be?
In seven yeers, a term of time but small,
The Interest looks as big as Principal:
Aforward whelp like to his dam or mother
And every yeer bites deeper still then other
Therefore who e're thou art that meanst to
thrive,
Forbear that jaw that swallows men alive
So shalt thou live thy happy dayes to see,
And *fœnus* shall not to thee *funus* be.
And though this be the gulf that most men
fear,
Yet th' other petty channel come not neer
For 'tis all one, the effect so understood,
To drown i'th deepest sea, or shallow'st flood
And therefore to this ruine if thou hast thee,
Al's one, if first or last, or whether wast thee
And therefore if thou mean to live a shore
Through *Scylla* and *Charibdis* sail no more.

Certain

Certaine rules follow in this Table, to direct the borrower or lender the even broad way (becauſe ſome will be walking therein) that they ſlip not too much on eyther ſide: to the right hand of unlawfull gain, or the left hand of ignorant loſſe, ſhewing the juſt and reaſonable Intereſt of Money, after 8. in the 100. *per annum.*

	li.	s.	d.	pts.
1. yeelds		1	7	$\frac{1}{5}$
2.		3	2	$\frac{2}{5}$
3.		4	9	$\frac{3}{5}$
4.		6	4	$\frac{4}{5}$
5.		8	0	0
6.		9	7	$\frac{2}{5}$
7.		11	2	$\frac{2}{5}$
8.		12	9	$\frac{3}{5}$
9.		14	4	$\frac{4}{5}$
10.		16	0	0
20.	1	12	0	0
30.	2	8	0	0
40.	3	4	0	0
50.	4	0	0	0
60.	4	16	0	0
70.	5	12	0	0
80.	6	8	0	0
90.	7	4	0	0
100.	8	0	0	0

Certaine Rules and admonitions in way of Purchase or Sale, to direct the ignorant Seller or buyer, briefly shewing what any Lease, Annuity, or Purchase may be worth according to the most usuall rates of these times, and what caveat and circumspection every Purchaser ought to have, that he may freely and commodiously enjoy what he purchaseth.

To which purpose this inserted Rule is very pertinent.

He that would purchase, and would gladly know
which way he might securely put forth se,
For his more safety, let him not be nice
To ponder these few Rules for his advice.

FIrst see the Land that thou intendst to buy
Within the sellers Title cleare doth lye:
And that no woman to it doth lay claime,
By Dowry, Joynture, or some other name
That may it cumber: know if bond or free
The Tenure stand, and that from each feoffee
It be releast, that the seller be so old,
That he may lawfull sell, thou lawfull hold
What thou hast bought, that it not morgaged
lye,
Nor yet intrailed on posterity:

The

Then whether it stand in statute bound or no
Be well advis'd what quit-rent out must go,
What custome-service hath bin done of old,
By those that formerly the same did hold:
And if a wedded woman put to sale,
Deale not with her unlesse shee brings her
male:
For shee doth under covert barne goe,
Although sometimes, some traffique so (we
know:)
And if it may in any wise be done;
Make thus with warrantize thy Charter run
To thee, thine Heirs, Executors, or Assignes,
For that beyond thy life securely bindes:
So this fore-seen, thus done, may that prevent
That after makes rash buyers to repent.
And yet when I have shew'd all Rules I can,
I'assure thee more, deale with an honest
man.

When a man doth purchase Land, either in Fee-simple, or by Lease, especially these with some other observations, are to be inquired and looked into; for there is none so confident, or so ignorantly simple, but in a lesser matter, if he buy but a horse, will observe his pace, his shape, his soundnesse, and whether he be in the right of the seller, and therefore in this matter of so great impor-

tance, how much more curious and ſcrupulous ought a man to be? And yet have I known ſome purchaſe, and ſome ſell, with as much raſhneſſe and unadviſe, as they that cut wood over head, the chips falling into their eyes, that they ſee not what they doe; ignorant themſelves, and yet in fooliſh thriftines, will ſpare to bee informed by the learned: Then firſt conſider the Title, the Tenure, the drawing of the Evidences, the yearly value, the quantity, quality, and nature of the place, the convenience, and beſt improofe of the ſame: if it be a houſe and land in the Country, obſerve the Fences, Hedges, and Ditches, and the meanes to preſerve them: what convenient water, the houſing, how commodious, how in repaire; if otherwiſe, the ſuppoſed charge to doe them; the ſituation, the Aire, the wayes fair or troubleſome, what Wood, what Commons belong thereunto, what commodities it chiefly yeeldeth, and where they may bee beſt vented, houſhold neceſſities how neare or farre off to bé had, and the like, but eſpecially the Title and Tenure; for ſome cuſtomes in both are very troubleſome, chargeable, and ſervicable, as the Tenure *in Capite*, where the Sons and Daughters being heirs to ſome perſon that held his Land either of the King

in

in chief, or of ſome inferiour perſon by Knights ſervice, whoſe heire-male being under the age of 21 yeeres, and the female within the age of 14 yeeres, the Lord or ſome one neareſt to the King, and furtheſt from the land, ſhall have the Ward or cuſtody of the body, or of the lands ſo holden of him to his owne uſe, untill they come to theſe ages, without making account to the heire, when he or ſhe comes to age, as Law-bookes will tell you, and the reaſon that the Lord ſhall have the Land to his owne uſe, and not the profits redound to the uſe of the Ward in his minority, is for this reaſon which was the originall and commencement thereof; for you muſt note, that he whoſe ſon or daughter is thus to be guarded, and his Land to be diſpoſed by the Lord, was in his life time bound by the tenure of his land to doe manly and actuall ſervice in perſon in time of warre, to keep a Caſtle with ſome kind of warlike weapon in time of warre or peace; and theſe kinds of Capitall ſervices were called either Tenures *in Capite*, as holden of the King, who is the chief, *Eſcuage* uncertaine, *Grand Serieantier*, or ſome other like ſervice, and was called *Servitium militare*, ſervice of a Souldier, now called Knights ſervice; for the

title of Knight-hood came first by Military service, and *miles* signifying a souldier, signifieth also a Knight, though every Knight be not now a Souldier by profession, yet every approved Souldier is a Knight by imputation; for he that holdeth by these services, though he be not a Knight, the service is called a Knights service; and these services were not to be discontinued, for to that end were the Lands first given by the King, and other inferiour Lords of Mannors, that they may have the continuall service of their Tennants; and therefore whensoever the Tennant of such a Tenure dyed, having none to supply the place of such manly service, the heire being under age, and not of power, the Lord was and is supposed to be bound for the defence of the Realme, to performe the service by a person for whom hee must answer in the Heirs minority; and because the charge was in former times great and dangerous, and the Land given onely for that cause, the lord was to keep the heire, and to see him trained up, and made fit for the same service, and for his maintaining and supply of the service, to have the use and profit of his Land untill he come to be able to performe himselfe in person: and so much for that

that Tenure and the originall thereof, more servile and chargeable then any other; there are also divers others Tenures and Cuſtoms which are reſpectively to be looked into, for which there is one called Coppy-hold eſtate, which Tenure in ſome kind is baſe, and thoſe are Tenants that hold by the Vigent, the Will of the Lord; But Coppy-hold Lands were very ancient, before the Conqueſt in the Saxons time. Some Mannors and inheritances deſcend after the death of an Anceſtor, to the youngeſt as well as the eldeſt ſonne, and the youngeſt ſonne ſhall inherit, as in Borough English, if hee have not a ſonne, the youngeſt brother: as at *Edmunton* in *Middleſex*, In *Ottery*, St. *Mary* in *Devonſhire*, the land which is cuſtomary of inheritance, deſcends to the youngeſt ſon or youngeſt daughter.

In the ſame manner a man that holds that kind of Land in right of his wife, and ſhe dies, the husband living, he ſhall enjoy the Land as long as he lives unmarried, though he have iſſue by her.

The like Cuſtome is there in a Tenure called Five-acre-Land, and deſcends likewiſe to the youngeſt ſon, or daughter.

In the ſame manner there is a Tenure called *Old Burton* Land, which deſcends to

the eldeſt Sonne or Daughter, and the Wife of ſuch a Tenement ſhall hold during her life, though ſhe marry, and the husband of a wife inheretrix of that Land, ſhall hold after the death of his Wife, as long as he is unmarried. The Cuſtome of ſome Mannors is, that if the Tenent dye ſeized of five Acres or under, then the yongeſt Son ſhall inherit; but if above, then all the Sons ſhall inherit.

The Cuſtome of ſome Mannor is, that neither the Wife ſhall have Dowry, neither the husband hold by courteſie; and the Cuſtome of ſome other Mannor is, that ſhee ſhall have the third part of the rent, as at *Buſby* in *Middleſex*, and no part of the Land in Dowry.

In ſome Mannors the Wife being a Virgin at the time of her marriage, ſhall have all the Coppy-hold for her franke banke whereof her Husband dyed ſeized, and many the like in divers other natures, as *Kylmerdon* in *Somerſetſhire*, the wife hath widowes eſtate, and if ſhe marry, ſhee loſeth the Land; but if ſhe be found incontinent, and come into the next Court, riding aſtride upon a Ram, and in open Court, ſay to the Lord or his Steward,

For mine Incontinence I take this taske,

Therefore

Therefore to have again my Land I aske.
By that she saves what by incontinence she had formerly lost, and shall not forefeit her Land.

In the manner of *Celtingham* in *Glocestershire*, is a Custome, that a man cannot marry his daughter to any man, neither can a widow marry without the Lords licence; and if a man by his wife have never so many children and die, his widow may marry another man, and he shall carry away all the Land after the death of his wife from all the former children, and he may marry anew if he be a hundred yeares old with a Girle of but 13 or 14 yeares old, and she shall carry away the Land from all the heirs. Some Mannors doe allow the Tenants of the same, to let the Land for three yeares, some for more without the Lords licence, when in some others to let the same for above a yeare is a forfeiture, and neither though he let it but for one yeare, may he let it out a second, till he have kept it a yeare in his hands, except he hath licence. The Mannor of *Rayly* in *Essex* hath a Custome Court kept yearly the Wednesday next after St. *Michaels* day, where the Steward writes onely with a Coale, keeps his Court in the night without any light at all,

at a place called the Kings hill without the Towne, and many Mannors and men of great worth hold of the same, and do service unto this strange Court, where the Steward cals them with as lowd a voice as possibly he may, giving no notice when he goes to the Hill to keep the same Court, and yet he that attends not, is to be amerced.

And thus you see the diversity of Customs, some in course of inheritance of Lands, some in way of womens doweries, some in matters of forfeitures, some in works, some in rent, some in fines, and the like: and therefore much wariness and circumspection behooves a Purchaser.

The end of all mens indeavour for earthly things, is but to nurse the life with Honour and with wealth, to have all appliances for pleasure, profit, and respect in waining age; these grounds in true understanding not so impulsive as they are made, and yet we see to what divers thoughts, consultations, and reaches, they bend mens endeavours, to compasse the one, that they may environ the other, and therefore with the tide of mens affections I endeavour to swim along in cutting out some little Channels of profit, with the ignorant, yet worldly-minded men, poking in a lower, yet harder kind of

taxe,

pare, not for want of meanes, but for want of knowledge, in not understanding the valuation of Leases, Annuities, and Purchases, many times loseth that in a day by omitting a bargaine falling into his hands, which many moneths labor doth not countervail: and therefore by some directions, to bring a little Torch-light to the pur-blind ignorant, I have endeavoured to set downe some Rules of furtherance in this kind. And therefore to that purpose first I demand, what kind of Purchases are most profitable, whether Fee-simple or leases; if of Leases, whether a Lease of 40. 50. or 100. yeares, or of 21. is most profitable? To which I answer, this question is to be valued according to the lesser or greater summe or sums of money that the Purchaser hath to bestow: for if a Gentleman have 10000 pounds in his purse, or more, then as the nature of man is ambitious, thereby he hath hope in purchase in Fee-simple, to confirme an hereditary succession to his posteritie; and the meanest Free-holder will say, it is a great content for a man to dwell upon his owne, and to have certainty for his Heir, all which Fee-simples establish: yet withall you must thinke he is not so free, but he is subject unto many services whereunto some inferiour Tenures

ures are not, although most men think it so precious a thing to be a Free-holder; such a quiet to a mans mind to settle himselfe upon his own earth, to know his heir certaine.

Leases say they, are but of base account, the Leaser many times having his Lease taken over his head: when free inheritance cannot bee shaken, and to purchase for life we know is but a slender hold at the best, and yet lately more uncertaine then ever, as hath been by the sudden fall of many thousands, experienced; of the brevity whereof these Verses seem to complaine;

So short's this life that every Peasant strives,
In a torn house or field to have three lives,
What man is he that lives unto the age,
Fit to become Methusalem *his Page?*

Now amongst all these exceptions against Leases, and pleading for Free-hold inheritances, if any one shall aske me whether I thinke it more profitable to purchase Land in Fee-simple, or to buy a Lease, I answer, for small portions of money, Leases; to this peradventure some will say, Why, a Lease is gone in the third part of a mans age, unlesse it be for 40.50, or 100 yeares? upon a Lease of such length there were some stability: Notwithstanding, I hold a Lease of 21. yeares to be more profitable, although to some

fame it may ſeem ſtrange; for put caſe you have 1000 pounds in your purſe, and you will purchaſe a Leaſe of 100 yeares, it will coſt you 13 yeares purchaſe at leaſt; ſo your 1000 pounds will buy about 80 pound *per annum*, which will not amount to the uſe of your money at the rate of tenne pound *per annum* as I put the caſe by 20 pound *per annum*: but if you buy a Leaſe for 21 yeares, you may have it for 7 yeares purchaſe at the former rate of money, ſo will your 1000 pound buy a Leaſe worth 140 pound a year, exceeding the intereſt of your money, 40 pounds a year, and ſo in the greater you loſe 20 pounds a yeare, in the leſſer you gaine 40 pounds a yeare: then judge whether is better 100, or 21 yeares.

A Father dieth and leaveth his Sonne 20 Nobles a yeare cleare by Leaſe, the Leaſe 16 yeares to come, the Son would ſell the ſame for one entire ſumme of money, the *quare* is what this Leaſe is worth in ready money, and what he may demand for the ſame?

Anſwer, he may demand at the paſſage of money now, at leaſt 6 yeares purchaſe, which is 40 pound, that rate it will yeeld, and hardly more.

One hath a Leaſe of 10 pounds a yeare cleerly coming in, 31 yeares in the continuance

nuance, the party desirous to sell the same, would know what summe of money he may justly demand? the answer is, it is worth 8 yeares purchase, 8 times 10 is 80 pound, the value therof is to be demanded.

Another hath an inheritance of Fee-simple to the value of 25 pounds a yeer, and being desirous to sell the same, would know at the present rate of money now, what it would yeeld,

To this I answer, some 18 yeers purchase or there abouts, according to the situation and esteem, which is 450 pounds.

And thus are all Leases, Annuities, and Purchases to be valued, according to how many years purchase they will yeeld, which are sometimes more, and sometimes lesse, according to the rates of money.

Certaine admonitions to Country men.

HE is branded with the name of a slug-gard, that would not goe forth because the weather was cold, and a Lion was in his way.

But he shall be known by the cognizance of a fool, that forbeares his work or journey, because his Almanack saith it shall rain.

Sow not the seed of dissention, lest thou reap the harvest of repentance; neither take up Law as thy instrument, or revenge upon

every

every small occasion, lest in the end thou be
killed with thy own weapon: for this know,
that although every Terme have her severall
courses, yet if thou be too conversant herein,
thy purse shall finde more goings out then re-
turnings in.

Poore Country-men for the most part,
it is your wisedome to follow the direct
rules of your Almanack, either for Phlebo-
tomy, or other directions for the health of
the body, for sowing or setting of seeds or
plants, for the cutting of the haire, for the
gelding of your cattell, &c. Yet where the
great Doctor both of health and wealth, of
soul and body, shall give you rules by his
Word, by his messengers, *Hoc fac & vives*,
This do and you shall live; or as it was five
thousand years since and upward, spoken to
our first Parents, *Hoc facite & moriemini*,
eat this and ye shal die: yet it will be more
curious with the pur-blind world to follow
your petty anniversary Oracle, concerning
many times their uncertaine directions, and
but about trash and trumpery, sticks & shreds
of but small availance, then that matter of all
primary importance, and for which, many
thousands now smart, that cannot come here
to complaine.

For thy choice of good, and avoiding of
evill

evill dayes, for the ſpeed or hinderance of any buſineſſe thou takeſt in hand, I adviſe thee not to be greatly ſcrupulous therein, though ſome have been curious to obſerve them: for to the good all dayes are good, as to the evill all dayes are evill.

Concerning the cauſes of ſundry Meteors, you for the moſt part thinke that they have none more then the immediate hand of God: to which I anſwer;

The wind bloweth where it liſteth, and thou heareſt the ſound thereof. The thunder roareth where it liſteth, God holdeth the waters in his fiſt, weigheth the hills and mountaines in a ballance, and ſaileth upon the wings of the wind. Yet thou that thinkeſt, and rightly thinkeſt, and ſo anſwereſt to him that demandeth: They come from God; yet withall know, they come not ſo immediately from him, that they have no ſecundary cauſes as his inſtruments whereof they proceed and are effected, as hath in this Treatiſe more largely been declared.

Here follows the Iles, Ports, and principall Rivers of England.

The ILES.

The Ile of Angleſey. Wight, Farney, Jerſey, Alderney, Man, Sheppy, Silley, Garnſey.

The

Dover, Sandwich.
The five Ports. Rye. Rumney.
Winchelsey.
To which also adde, Hastings and Hide.

Principall Rivers in England.

Thames.	Medway.	Ouse.
Humber.	Weaver.	Tweed.
Dee.	Severne.	Avon.
Tine.	Trens.	Mercey

These Rivers through our Iland fairly glide,
As through the veins our red Sea keeps her tyde,
And both at last their various streams impart
One to the Sea, a'th' other to the Heart:
And by the ebs and flows these Chanels give
As th' Ocean is increast, our bodies live.

The end of the Country-mans Counsellor.

A help to preſerve health.

IT reſts in the power and election of him that is in health, to detaine himſelfe in that eſtate (be he not hindered by any extraordinary act of God) his care chiefly conſiſting in rectifying thoſe ſix non-naturall things ſo much rehearſed: for in every diſeaſe the cenſure is, *Peccavit circa res ſex non-naturales*: thoſe are the outward cauſes whence flow all inward obſtructions: My aime therefore ſhall be to give you ſome ſhort directions, which uſed, you ſhall healthfully apply your ſelf to imployments, and not moleſt your ſelf and the Phyſician.

The firſt is Aire.

1. It is moſt genuine to your complexion, if it be your own Country.

2. Let it be lightſome, cleer, pure, not annoyed with dunghils, ſtinke, noyſome herbs, or coreworts.

3. Let your houſe be ſituate on the ſide of a hill, diſtant from low Mariſhes, with a pure ſpring adjoyning.

4. Let

4. Let your windows lie open to the North, South and East, that the Sun arising may clarifie the vapours of the cold moyst night.

5. If your Aire be wholesom, it will appear by the light visage, quick wit, and lardy qualities of the Inhabitants.

6. Let your rooms in distempered weather be seasoned with sweet perfumes, such as Roses, Camphire, Violets, which are cold in operation: if it be cold in the predominant, use Muske, Amber, Cinamon, Citron, Orange, &c.

7. If the weather be misty, foggy, &c. open no windowes, nor take the Aire till the Sunne hath cleansed it.

The second is Diet.

In which observe these subsequent Rules:

1. Eat meats that are moist, and easie of digestion, and not apt to engender wind, as Capons, Hens, Veale, Chickens, Mutton, &c.

2. Avoid the frequent food of Bacon, Venison, Martimas-Beef, Kidneyes, Livers and intrails of beasts, which breed raw humours in the stomacke, and flaxes.

3. Fat meat is most wholesome, but the fat of meat most fulsome, and soon does glut the stomacke.

4. Such

4. Such as is white of colour, generally gives the best nourishment.

5, Such as are by nature moist sucking are more wholesome in age, when dryness something qualifies their moisture.

6. Season meat with salt, but not above four or five dayes, and that according to the nature of the flesh, the complexion of the eater, and the time of year.

7. All wild-fowl are more wholesome then such as are cop'd up tame, & so kept from air.

8, Excesse of food breeds sickness, *Eccle.* 30. 29. 'tis best therefore to feed sparingly.

9. Clogge not your stomack with much variety, or with meats that are of a severall digestion, as fish and flesh at one meal.

10. Eat with an appetite, and not till you have an appetite to eat; for meat though wholesome in its nature, turnes poison if not received with a stomack.

11. Provoke not your appetite by sawces, but let it come of it selfe; for Physitians hold that the imperfection of a former concoction cannot be amended in the next.

12. Fall to your meat merrily, not *animo meditabundo*, of vexations in your mind.

13. Eat not over hastily, but give your meat due preparation by a sufficient chewing.

14. Be not over tedious at your meale in superfluous

ſinous varieties, for it dulls the appetite.

15 Make rather a large ſupper then a din- for the enſuing night with the length of , wonderfully helpeth concoction.

16 Eat meats of liquid-moiſt ſubſtance at entrance to your meale, it may eaſily di- afterward meats of more hard digeſtion.

17 Give your ſelfe a warme fire whilſt are at meat, if you are naturally cold.

18 Let the fire be made of dry ſweete od; for ſuch as is green or wet, as alſo ves, coales, with their groſſe ſmoake the wind-pipes, and ſtifle the ſpirits, yea dry up the naturall moiſture.

Concerning beer obſerve theſe rules.

1 Let it be made of fair fountaine water, it may be ſuch as ariſeth from the Eaſt, by it made pure and clarified.

2 Note that ſuch water as enjoyes leaſt tion, is alwayes worſt; however raine ter is good, if ſuddenly uſed, but it will ently putrefie.

3 Let not your beer be over ſtale for it will be too ſharp, and leane to ſowre- ſe, that enemy of life; yet ſome two neths old, that dregs may be carried to bottome, and that ſome ſharp acumen it may purge choler.

4 Let

4. Let it be well boiled, yet not ove ſtrong or headdy: Every exceſſe is hurtfull.

5. If you are by nature moiſt, drinke n much at meales: if you are dry and cho ricke, begin your meale with drink, a conclude it with the ſame, that it waſh ſlime into the bottome of the ſtomack.

6. At beginning let your drink be mo ſtrong, and ſo by degrees more qualifi with water.

7. *Sepe, parumque bibendum*; drinke often but a little at a draught.

8. If you drinke Wines, let them be mo derately taken, and well tempered: at meal the beſt Claret: in a morning White wi with Sugar and a Lemon.

Such as are meanly ſweet give the bet nouriſhment; over-ſweet are more fulſome and by reaſon of their heat and groſſe moi ſture, ſoone cloy the ſtomack: beſides, the convert ſpeedily to yellow Choller, as al breed obſtruction in the Liver and Milt.

The third is Evacuation and Retention.

Which produce thouſands of diſcommo dities, if not orderly reduced to their action.

Evacuations are of divers ſorts, the firſt is that of excrements, produced from cor ruption of meat and drink; which too long com-

pressed, cast foule vapours upward, and on the braine, &c.

There is another Evacuation by way of sweat gently moved by exercise; which (as before demonstrated) is the best; but if by reason of infirmity a man cannot evacuate by Exercise, 'twere best use Artificiall bathhes of warme water, so his body be of a dry cholericke constitution, and he use it at a seasonable time, some halfe an houre before bed: also if his body be not subject to the detention of humours.

But a Phlegmaticke body were better use sweat-houses or Stowes more frequently applyed in cold Countries.

But the best is the sweet Evacuation by way of *Venus*, which abused, may be termed a sinne; but moderately, and with fit persons, so farre from being a sinne, that it is commendable, tending to the preservation of mankind, as well by ejection of that which hinders the appetite to meat, dulls the sense, (I meane overlong retain'd) and is the cause of nightly pollutions: as by production of children, in whose essence the world hath its being: but least I should enforce that to which man is too much inclined, let me demonstrate those horrible inconveniences which ensue its intemperate use: It weakens

kens the body, and makes it an Anatocy grow ne crooked ere half his age be sum'd for it extinguisheth radicall moisture so much, yea it dryes the body more then the losse of forty times so much bloud : Seed is the maine Columne or Pillar of our nature, and indeed suddenly (if cast away) invites death,

In the use thereof let me arme you with these directions.

1 Vse onely one, and her your wife; for variety hurts abundantly, besides the breeding of diseases.

2 Vse her moderately, and force not nature, *tantum ut amatorius accesserit ardor* : neither provoke your body by force of lascivious dyet, such as are *Radices omnium generum bene conditæ, cruca, amygdala dulcia, syrupi, succi, pisces optimè præparati, & quicquid medici impotentiæ rei veneræ laboranti præscribunt* ; which produce such enormous effects, as he (of whom *Scenkius* reports) who, *Post potionem, uxorem & quatuor ancillas proximo cubiculo cubantes compressit. Babtista Porta* speakes of certain herbs brought out of *India*, which not onely to those that eat them, *sed & genitale tangentibus tantum valeant, ut coire summe desiderent?*

...ent; quoties velint, possint: alios duo... profecisse, alios ad 10 vices perveniss... But what is the effect of this? only ... non bene coctum, immo sanguis in lo... ...nis efferuit and the veines are so ...dantly exiccate, that he rather seemes ...Anatomy then a man; worthily there... ...are they censured, of whom Ovid, ...g. lib. 3. & 6. who, Quot itinera una nocte ...fecissent, tot cornua ludicro Deo puta pri... ...donarent, Cingemus tibi mentulam coronis, ...

Those are worthily condemned who ...ch their wives; Nulla mensium decursu ...nem habita nec observato interlunio; qui ...quarta luna conceptis, doe dote, shore ...th, and are still diseated; The old Law pu...eth with death offenders in that kinde, ...t. 18. 20.

Meddle not with your wife after the ...g of Garlik, Onions, &c. or if you ...too much dejected with cares, dull, ...full, &c. for, Ex tristibus tristes nas... ...r, such will your children be, and so ...ted: Commonly therefore doe wise... ...beget fooles, as Lemnius argues, Quos ...persolvunt debitum languide & oscitan... ...unde fœtus à parentum generositate de... ...: as also because the spirits of wise men

are dissolved by their study, and carried from the heart into the braine.

5 The winter is far fitter for action then the hot summer; when the heat of the Sun has extracted the inward heat out of the body, it will be too destitute, if then evacuated besides, the body in that sulphurous season will be over-chafed: but the Spring allowes the freest use, when nature is desirous to empty it selfe without the help of art: but of time the night is most fit before sleep, when the stomack is ready with its nutriment to supply the losse of seed, and the warmth provokes an easier digestion; as also because sleep ensuing may lenifie the lassitude invited by the violent action.

6 Let Students especially take heed of *Venus*, for *spiritus exhaurit animumque debilitat:* which indeed study it self weakens sufficiently; yea, if overmuch, above measure: but specially 'tis hurtfull to such as are of complection cold and dry: Melancholick men must chiefly avoid it, and all that are troubled with the Gout, Palsie, Epilepsie, or lesse lusty in bloud: *certo constat nimium semen esse causam morbi.*

The fourth is Exercise.

Which is attended by these ensuing commodities,

1 Hard

1 Hardnesse and strength of members, whereby the body shall be lesse grieved when it undergoes labour: he that is chill doth sooneſt take cold, but the swarthy labourer is seldome molested with such peturbant diseases.

2. It gets increase of naturall heat; by meanes whereof, the nutriment cast into the stomack is more facilely digested, and some crudities left unconcocted.

3 It expells excrements by sweat, which otherwise would breed ill humours.

4 It gaines more strength and violence to the breath, whereby the pores will be the better cherished.

In your exercise observe these cautions.

1 Let it bee when your body is empty, the space of two houres before you eat: chiefly least after those common frictions, in the morning, as washing, kembing, gargling, &c.

2 Chuse for the place of your exercise the open Aire, not confined, if it be fair weather; that the pureneſse thereof may expell all tumid ventosities, and ill savours from your lungs.

3 Let it be moderate, by no meanes violent; rather *ad roborem*, then *ad sudorem*;

left it too much dry the body, and over-heat it: An old man should chuse to be rubb'd with a linnen cloath, a young man sport himselfe.

4 Try your body (but not with too much straining) whether you can avoid excrements before it, which will else prove noisome to your braine, &c.

5 If your mind be exercised sometimes, it is sufficient to avoid, &c. such as are the sports of Chesse, Tables, Cards; which with a kinde of alacrity prepares you fitter to receive your nutriment; but by no meanes use it presently after dinner, for then the force of consideration withdrawes the spirits from helping concoction, and by that leaves the meat undigested, and consequently vapours, and noisome to the head.

The fift is Sleep and Waking.

As the want of our sleep disturbs the minde, torments the body, and provokes crudities, so too much sleep engenders the Gout, Epilepsie; makes the braine giddy, causeth the Palsie, and offends all the spirits.

Somnus quies rerum; 'tis true, yea and most wholesome; for it helps not onely to concoct the meat, but also the humours engendred

gendred with it : Yet let him that is bleſt with that happineſſe of being able to ſleep, note

1 That if he be a Melancholick man, he ſleep not above ſeven or eight houres; if Sanguine, not ſo much; for it will over-moiſten his braine, and confound his memory.

2 Goe to bed about ſome two houres after ſupper, when as the meat is ſettled at the bottome of the ſtomack: and firſt lie on the right ſide, becauſe there the Liver reſts, under the ſtomacke, not moleſting but gently heating it: after the firſt ſleep turne to the left ſide, that the meat may deſcend: by all meanes lie not upon the backe; ſometimes to grubble upon the belly may be wholeſome.

3 Sleep not at noones, becauſe it over-moiſtens the braine, which received ſufficient in the laſt reproofe: but if neceſſity inforces, receive ſome ſhort nap ſitting, but not till an hour after meat; alſo let your ſhooes be looſed, which elſe beats back into the braine ſuch vapours as would vent at feet.

4 If you are by nature cold, correct the coldneſſe of your bed with the heat of a warming-pan; but if nature can ſuffer it, accuſtome your ſelfe to a cold bed, for a naturall

warmth is more genuine then an artificial.

5 Use not to lie waking without sleep, which onely ministers nutriment to urine and lust, fills imaginations, and invites melancholy.

6 So soon as you arise, spit out the viscous matter which the night hath congealed in your mouth; and shake down with a wild stretching, that ill part of nourishment, which lies unremoved in your stomack: Then wash your mouth with fountain, and rose-water, and vinegar mixt together; cleanse your eyes and hands, and kemb the hair of your head backwards strongly.

The sixth is perturbation of the mind.

Which avoided is the *Summum Bonum* of *Epicurus*; if the mind be quietly pacified, vain conceits drowned, fear and sorrow avoided, and mirth obtained; it is the *bene esse* of this World; and to be preferr'd before an Indy of wealth: *Omnia corporis mala ab animo procedunt*, saith *Plato*: by the souls supine negligence which swaies the body, all evills enter into it; yea, more diseases spring *a Perturbationibus quam Humoribus* (saith Saint *Austen*.) These are subdivided into Irascible and Concupiscible: as Envy, Pride, Malice, Sorrow, Fear, &c. of which

which some have written whole Tracts, as doth the Jesuit, *Burtons Melanch. Reynolds, Bruell*, yea, and the body of *Ethicks*. The particularities I discusse to them; my brevity onely for avoidance shall arme you with these cautions:

1 Retaine a cleer conscience both toward God and man; for he that is in it troubled, can never be at quiet in his soule.

Hic murus aheneus esto,
Nil conscire sibi ——
Integer vitæ scelerisque purus,
Non egeat Mauri jaculis. ——

He needs not feare what man can do unto him, whereas a tainted man fears his own shadow: yea, *Noctem & vigilium*, growes pale if he lie alone, left spirits for his sinnes should torment him.

2 If a man knowes what passion besets him, let him avoid the place where it may be moved.

3 Let him impart his care to some speciall friends, in whose honesty he hath confidence, that without jealousie he may credit his councell.

4 Let him avoid solitary Groves; and seeke to associate with merry company; let him carowse a cup of Sacke, according to that of the *Proverbs*, that he may forget his

sorrow, and remember his misery no more; The Poet well pleaseth me,

Ebrietas ne sit, aut tanta sit ut tibi curas
Deneat ——

5. Let him not be idle, but imployed in some exercise, either of the body or of the minde: let him addict himself to such employment as his humour best pleaseth, whether Musick, Dancing, Singing, &c.

6. Let him confesse himself to some honest Divine, whose learning no doubt will divulge fit salves to cure his passions; but what they are, I leave to him as best acquainted with the Patients disposition, and as a matter appendent to his profession.

——*Ne me Crispini scrinia Lippi*
Compilasse putes, verbum non amplius addam.

FINIS.

SPHINX AND OEDIPVS

Yet further propounding and dissolving of RIDDLES.

OR,

A Supplement, or new Supply of Additions, pertinent to this former *Miscellany*, or *Help to Discourse*.

LONDON,
Printed by *E. T.* and are to be sold by *Andrew Crook*, 1654.

SPHINX
AND
OEDIPVS

A Help to Discourse.

Question.

WHat man was he that wrote most and truest of that time, before which instant, there was neither Man, nor Time, Heaven, or Earth, or Scriptures?

A. *Moses*, that great Prophet, miraculously preserved in his birth from drowning, from the loss of his tongue by burning, dealt in his life, to come nearest to see God, that saw the Land of *Canaan*, but not entred thereinto. This *Moses* by the revelation of God, which if what he foretold had not so directly succeeded, that which was ruled had not so effectually been believed.

Q. *Who was he that had the most honourable burial of all men?*

A. *Moses*, buried by the hand of GOD himself, because he would have his Sepulchre altogether unknown to man, lest with

the

the admiration of so great a Prophet, the inclinable people should Idolatrously go a Pilgrimage to his Tomb; yet from thence shortly after translated to heaven, as it may appear, *Jude* 5, 9. There was a strife between St. *Michael* and the Divel about the body of *Moses*.

Q. *What Doctor of the world was that that out of the world, nay, out of himself, amongst Angels, learned that which he taught amongst men?*

A. Saint *Paul* when he was wrapt up into the third heavens.

Q. *Who is the swiftest runner, and greedyest devourer of all other?*

A. Death, for that rides with them that ride; goes a foot with them that go a foot, swims with them that swim; flies with them that flie; wars with them that war; eats up the eaters; and drinks up the drinkers.

Into whose hand hath direful war subdu'd,
Without her slaughter, men, more multitude.
In *France*, in *Bohem*, *Ree*, *Palatinate*,
Then cold disease and sickness had its seat,
Had all their power upon the brittle life
Of humane frailty with her murdering knife.

Where,

where she hath kept her holiday of mirth,
to see the unburied dead, bury the earth;
to see the murderous Cannons dash down
towers,
and mow down towns of men, as Sithe-
men flowers;
whilst where a peaceful death our fate
doth end;
and ghostly comforts to make sweet our
with all these adjuncts when they come to
ry,
we cannot finde this trick of theirs to die.

*Q. Who are principally reputed amongst o-
urs to be the most Catholike and Cardinall
Pillars, and Columnes of the Church?*

A. S. *Hierome*, S. *Austin*, S. *Gregory* and
S. *Ambrose*: S. *Austin* famous for his Dis-
putations: S. *Gregory* for his Morals: S.
Hierome for his Translations: S. *Ambrose*
for his writings upon the Sacraments.

*Q. Which of the Fathers wrote the most learn-
ed and most profitable Books of all other, to the
benefit of the Church of Christ?*

A. S. *Augustine*, both in divine and se-
cular Writing the most learned of all the
Doctors. He wrote so many Books as in
ones life time can hardly be read and well
digested, being a thousand famous Tracts,
that one would thinke by his many Vo-
lumes.

lumes that he did nothing but write by his learned Works, he did nothing but study all his life long.

Q. *What Author of all other would you chiefly desire, the rest being taken away?*

A. This question was sometimes proposed to *Theod. Gaza*, who answered, *Plutarch*. Which though I cannot dis-approve his judgement for choice of so excellent an Author, so grave and learned in his parallels and Morals, and other his Works; yet so, as not to be preferred before the *Thesaurus Historiarum*, being the Catalogue and compendium of all Historics and worthy examples, wisedome and eloquence, deserving volumes opinion, more preeminence then any other, excepting the holy Book, always to be excepted, & placed in the highest room.

Q. *Who next?*

A. *Seneca*, a bleeding Author of so great Antiquity, and high-aspiring excellency in heavenly Contemplation, which according to the greatnesse of his mind and learning, he plentifully in every place powres out to his Readers, who living in the first springing of the Church, imparted, and learned many things, to and of Christians. Make triall of this *Seneca*, *Plutarch*, *Plinius Junior*, and others, which lived in those times, and

and consider the elegant phrases, and divine sentences in their Books, *In Plutarch de tranquilitate animi*, and *de utilitate ex inimicis capienda*, and others, so squared by the rules of Christianity, which *Plato*, *Aristotle*, and other more ancient Philosophers before Christs time, are utterly exempted from any taste: and therefore with S. *Hierome* we conclude him amongst the Catalogue of Divine Writers.

Q. *What is the right end, and method of composing and reading of Books?*

A. For composing of Books, men should not compose Books, but treasures of hidden worths and secret depth, not as now, where *stribimus indocti, &c.* but such as should be something to all men; to young men sobriety; to old men solace; to poor men, riches; to rich men sufficiency; that they may be such contents to their owners, as they were to him, who in the midst of his Library said, Here am I, even as it were encompassed with heaven it self, in my Paradise of sweetest content, having so many learned Counsellors ready to instruct mee night and day, that I am here ever least alone, when I am alone, ever least idle when I seem to be idle: insomuch that with my continuall reading and meditating, my breit is made the Library of Christ. And

And for reading, what doth it profit barely to spend time, to run over the sayings and writings of learned men, which formally is but to touch the skin of words, unlesse we chew, swallow down, and digest the very juyce and marrow, and make it a part of our selves in our knowledge, practice, and retention, in the fruit whereof we read of some so wonderfull capacious, as not to be paralleld. *Claudius* the Emperour, who retained in memory all *Homer*, *Salust*, *Demosthenes*, *Avicen*, *Aristotle* Metaphysicks, *Tully* and *Seneca*, who never heard any thing material, but imprinted it in memory. So *Scaliger* writes of himself, that he learned *Homer* in twelve dayes, all the Greek Poets in four moneths: for which some other jested at him saying, He made haste to digest so many Chickens in so short a space.

Q. *What was the reason why* Socrates, *and some other Philosophers committed nothing to writing?*

A. *Socrates* said, his reason was, because the Paper would be more worth then what he should put thereon: another said he would write nothing, (as some that wil not marry) because he might the more freely enjoy other mens folly, as they other mens wives.

Of

Of the wonderfull ability, acts, arts, and gifts of some men.

It is written of S. *Hierome*, that at twelve years old he interpreted the whole Scripture, and in his age had read and compounded 1000 Books.

S. *Hierome* wrote so much, that one in his time can hardly read his works.

Julius Cæsar could at one time read, write and indite.

Johannes Baptista Porta writes of some so excellent, that they could indite to ten writers, ingrave several matters, faster then they could pen.

There was one that compriſed all *Homers* Iliads in ſo ſmall a volume, that it could be put into a Nut-ſhell.

So there was an *Italian*, that wrote the Apoſtles Creed, and the beginning of Saint Johns Goſpel diſtinctly in the breadth of a penny, to the amazement of *Charles* the fifth Emperour; and *Clement* the ſeventh, Pope.

Another pictured *Colonia Agrippina* in ſo ſmall a form, that a Fly covered the whole portraiture with her wing.

Another curious workman carved upon a Jewel the Chariot of *Phaeton*, four Horſes, their reins and feet; the leaſt thing apparant in that circle as their bodies.

Q. What

Q. *What was the first Book that was printed with brasse Title and Letters?*

A. *M. T. C. de Officiis*, which Copy this day reserved in the publike Library *Frankeford*; Printing and Guns were found out much about one time, which since hard to say, whether the one hath done more good or the other harme; for, as the help of Printing wee have that done in one day, by one man, that without it man could not do it in a year by writing: now having that by this meanes easily imprinted upon paper, which heretofore the ignorant ages wrote in the dust: after that, upon barkes of trees, upon stones, pencel'd upon Lawrell leaves, after that, in more neatness upon parchment, varying as diversly in the action, as the stuffe. And for the latter fruit of the Fryers braine, I meane Guns, that hath not made a quicker way to instruction then the other to destruction.

Q. *What is the heavieſt burthen the earth beares?*

A. Some say the massie and ponderous mountaines of the earth, of which some are of wonderfull fruitfulnesse, admiration and height. *Olympus* a mountaine in *Mesia* of that height, that it extends above the humid region of the Aire, above which no

bir

flies, or wind blowes. Many famous
ntaines are there in *Judea*; *Sion*, the
strong, upon which the tower of *Hie-*
was built; *Thabor* the most pleasant,
e middest of *Galilee*, wheron Christ
ed to be transfigured: *Hermon*, the most
which *Seon* King of the Amorites wor-
ed; great *Lybanus*, famous for Cedars;
l, the most fruitfull habitation of *Eli-*
er which the 450 of *Baals* Priests were
e; *Sina* the most holy, on which the
e of God was heard, and the Law gi-
of some called *Horeb*: *Pelion* and *Ossa*
some others, as *Pliny* reports, eight or
Germane miles high: in *Europe*, the
s, and some other, yet none of these so
hen some to the earth as a sinner, neither
they as some would have them, the bot-
of the earth, but the goodly ornaments
of, and much honoured by God; for up-
mount *Moriah*, *Solomon* built the Temple:
a mountain Paradise was situate: The
e rested upon the mountains of *Ararat*,
was commanded to escape to the moun-
s: upon a Mount the Law was given:
ist is described by the Church, to come
ing upon the mountaines: he was temp-
upon a mountaine: preached upon a
ountain: wrought miracles upon a Moun-
taine:

taine ordained the twelve upon a Mountai
departed to the Mountaines, when by fo
they would have made him a King: con
red with the woman on a Mountaine, pray
on a Mountaine all night, was crucified
a Mount, appeared to his Disciples upon
Mount, ascended to heaven from a Mou
his foundation is the holy Mountaines;
those that he will glorifie, shall rest on h
holy Mountaine.

Q. *What was he that in the confusion*
tongues, kept both his language and religi
pure, and unchangeable?

A. *Heber*, of whom it is very probable
the consequence, that he had his name fr
his parents, by the inspiration of the ho
Ghost; for he, when all the rest fell to Idol
try and relapse, continued in the truth,
kept himselfe free from the impiety of *Ba*
lon, and ambition of *Nimrod*: and hence
came to passe, that all his posterity, even
Christ, continued in the Hebrew Church,
were called Hebrews: So *Abraham* bei
his follower, was called an Hebrew: not
much for his bloud, as for his Religion.

Q. *Who was he in the Scriptures, that h*
neither his beginning, father, mother, ancest
reverend described, or made known?

A. *Melchisedeck*, that King,
Prie

ist, a Type of the God-head, eternally ing: as of the Man-hood, unspeakably ived.

Q. Why is Christ, as it is in the Canticles. the Flower of the field, and not the er of the garden?

A. Because the sweet savour of his grace included as in a garden; but open to as is the field.

Q. What Trees were those that brought their fruit at the instant of their first ing?

A. The Trees which GOD made in beginning of the world, which immedi- brought forth their fruit, as God spake Word.

Q. What Trees are most lasting?

A. Most Trees are very strong and dura- to withstand the violence of wind and ther, the Oake increaseth a hundred es, and decreaseth longer: some Trees last six hundred yeares, the Cedar and -tree are thought of everlasting continu- : After whose example one thus moral- eth: As no fruit is to be expected from that e that doth not first bring forth leaves and ossomes; so no honour can accrew that ge that in Youth doth not bud in disci- ine and labour.

Q. What

Q. *What woman was the most beau* *that ever was in the world?*

A. *Eve*, because she was the imme worke of Gods own hands, produced w out any secondary causes.

Q. *In what yeere, as it is conjectured,* Adam *created.*

A. About 33. in his best perfection, some learned men are of opinion, that blessed shall rise about that age.

Q. *Who was he that was borne and* *dyed?*

A. *Elias.*

Q. *What Trees were those that were Ty* *of the Law and Gospel?*

A. The Tree of knowledge of good evill, and the tree of Life in the middest Paradise, and both neer one to the oth for the Law, like the tree of Knowle sheweth the deformity of our sinne, but veth us to the difficulty of the cure; but Gospel, like the tree of Life, healeth our firmities, and with that good Samarit bindeth up our wounds, so that we are to take up our bed and walk.

Q. *What creatures shapes are those th* *the Divell never puts on?*

A. The Dove and the Lambe; and this reason, as it is conjectured by some, ca

the true Lambe of God vouchsafed
the innocency of this creature to be so
and in the forme of a Dove the holy
appeared, the priviledge whereof is
barre to restraine him from investing
selfe in so hatefull shapes; and there-
hee presents himself in Goats, and
and Cats, and such like, which more
with his disposition, as by the confession
divers Witches doth continually ap-
See the Book of the Araignment of
tches in *Lancashire*, *Lincolnshire*, the
itch of *Edmonton*, to whom he appeared
he shape of a Dogge, and called his name
.

Q. *Which is the King among Serpents?*

A. The *Basiliske*, a Vermine not above
fingers length, having a white spot on
head as the Ensigne of a *Diadem*: she
veth away all other Serpents with her
ing, neither doth she rowle up her selfe
thers doe, but beares her body upright
the middest: she kills fruits by her brea-
ng upon them, burnes herbs, breakes
nes.

Q. *What beast of all other the fairest, in a*
ment was made the most deformed and
hsome?

A. The Serpent it selfe, which being
now

now so detestable, creeping upon her belly and licking up the dust of the ground as long as she lives, was before the fall amiable, so gentle, going upright, being fed with the sweet fruits of herbs and leaves, sweetly conversed with *Eve*, whereupon as Saint *Basil* saith, she was thought to be the more fit instrument for the Divell to work by, a suddaine and fearfull change to the serpent; but a worse for the Divell, who before his fall being so glorious a creature turned himself by contempt from God, into the wofull condition wherein he abideth and wherinto ever since he labours to intrap and draw others, not for any profit to himselfe, or ease of his own punishment, but only to continue his contempt and hatred against God and his people, and therefore he is punished according to the severity of Justice without mercy, because he was his own seducer, whereas men that fall by the wicked allurement of the Divell, have found favour. St. *Hierome* saith, the Divels name that talked with *Evah* was *Reseph*.

Q. *Was the Serpent turned into a reasonable Creature, when she was made the Devils Instrument?*

A. She was not turned, neither did she understand the sound of the words, which by

the Divel ſpake; but the Serpent is call-
crafty, for the ſubtilty of the Divell.

Qu. *What creature was that which was ut-*
(as ſome Authors write) extinct in the
?

A. The Unicorn, and thereupon they
firm, thoſe Horns that are ſo precious, to
gathered from out of the earth ſince the
uge. But many there are of a contrary
inion, and the reaſon is, becauſe they are
ny times named in the Pſalms, which if
y had no more been, would not ſo have
n mentioned, and therefore with theſe
conclude, that there are though not ma-
in ſome part of the *Indies*, and ſome o-
few Countries.

Q. *What is that which is the greateſt miracle*
an, and of the which he cannot be depri-
?

The Conſcience, the teſte to every ac-
either to juſtifie or condemn us in the
e, wch in the wicked, is both the Priſon,
ludge, & the Torture, the bridle before,
the ſcourge after ſin. To which purpoſe
ere annexed a ſtory of a woman, one of
frail ſex; where on the one ſide an evil,
the other ſide, a good conſcience ſhewed
ſelf, as thus follows: A Chriſtian Ma-
in priſon condemned for her Religion,

and being with child, fell in travell with such vehemency of pain, that she was forced to much impatiency, which the Keeper rebuking, asking her if she could not endure that little without so much clamour, how would she shortly endure her death: to whom she answered, To day I suffer as a wretched woman, and the daughter of *Eve*, for my sins; but to morrow I shall suffer as a Christian for the faith of Christ. To which purpose saith St. *Gregory*, What doth it profit thee, if all praise thee, and thy conscience condemn thee; or all men condemn thee, if thy conscience acquit thee? and therefore how much every one is in the judgement of God and his own conscience, so much truly he is, neither more nor lesse; therefore to thinke any man better for his greatnesse without goodnesse, is a vain and blinde deceit, when the upright conscience will tell thee otherwise.

Q. *What death was that, that profited some thousand of yeers before it was effected?*

A. The death of Christ, for he was the Lambe slain from the beginning, effectual from the first Promise to all beleevers, yesterday and to day, and the same for ever.

Q. *What should seem to be the reason,*

the Scriptures so few of Christs answers directly to the question propounded?

A. Because our affections in our deeds go not the right way, and his answers are rather to instruct us what we should ask, then to answer us in what we are: as for example, amongst the Disciples Christ, one desired to sit at the right hand and the other on the left; but Christ answerdly, he that would be greatest should be first: some followed Christ, that he should give them bread, but he preacht unto them heavenly bread which nourisheth to eternal life. In another place, being asked to heal the sick, he answered, Thy sins are forgiven thee, and so sent the Samaritan from Jacobs Well, to the fountain of life, by her amazement in his knowledge.

Come see a man from whom is nothing hid,
He told me all things that I ever did.

Q. What was Godfrey *of* Bulloigns *Apophthegm of the Crown of Christ?*

A. In golden Crown it is not fit t' adorn
The servants head, where Masters Crown was thorn.

Yet the Popes of *Rome*, those proud usurpers, brag, that the Chair either takes from good, or makes them good, and from that concurrence of goodness, ariseth such a

sea of ambition and pride, that betwixt the humility of the Master riding upon the foal of an Asse, and the exaltation of the servant riding upon the necks of Kings and Emperours; a Crown of Gold is opposed to a Crown of Thorns; but for the Chair, we know if it takes them good, it makes them bad; if bad, it makes them worse; for by the Lions paw, judge of the whole body. *Hadrian 6.* before he obtained the Papal dignity, taxed many abuses in their Church, but afterward when he might have mended them he thus excused it; when we were little ones we spake as little ones, we did as little ones; but now being men, we forget or dislike those things we did being children: but it is no wonder there: for in a country of wolves it is lawful for every one to be a Wolf.

Q. *Whether do all creatures acknowledge the Supremacy of the Pope or not?*

A. Why so; then they must adulterate the Psalm for their proof, *God hath put all things under his feet*; that is, they say, under the Pope; Sheep, that is, Christians; Oxen, that is, Jews and Hereticks; the beasts of the field, those are Pagans; the fishes of the sea, those are the souls in Purgatory; the fowls of the air, those are the souls of the blessed, or rather good and bad Angels.

Q. *Where*

Q. Wherefore on the top of Church-stee-le is the Cocke set upon the Crosse, of a long continuance?

A. The flocke of Jesuits will answer you. For instruction: that whilst a loft behold the Crosse and the Cock stan-ding thereon, we may remember our sins, and with *Peter* seek and obtaine mercy: as though without the dumbe Cocke, which many will not hearken to, untill he crow, the Scriptures were not a sufficient Alarum, which speake daily unto us in the voice of the Prophets and Apostles. The night is past, and the day is come, let us rise from the sleep of sinne, that we may imbrace the light of Christ.

Q. Whether according (as it is conjec-tured) is the number of Angels or men the grea-ter?

A. Many think that the number of Angels; which multitude all mankind is compa-red as one sheep, which the true shepheard having 99 upon the hils, came to seek this one going astray; by which they inferre, that there are so many more Angels then Men, by so much as 99 sheep that stayed, exceed the number of that one that went astray.

Q. Why was man the last worke of God in Creation?

A. Becauſe according to his wiſdome he began his workes upon the loweſt and inferiour creatures; and ſo he aſcended with his time to the more eminent and nobler: for firſt he made things without life, as the firſt matter, the heavens and the earth, and the like: after that, herbs, plants, and trees, which have a vegetive life only: after beaſts, birds, fiſhes, and ſuch other, which have a ſenſitive life; and therefore it is no marvel that the God of order obſerving this order, that man, the moſt perfect creature, excelling all other both in body and minde, was his laſt and beſt workmanſhip, having an eſſence, and beſides an eſſence, a vegetive life, and to that a ſenſitive; and above this, and all, an apprehenſive ſaving faith, which is the ſoul of the ſoule, and the reaſon of reaſon: and which being of himſelf the *Microcoſme* or epitome of the whole world, it was neceſſary the whole world ſhould be made before the epitome thereof could be drawne.

And although as ſome obiect, that many creatures in many things excell man, as the Elephant more large of body, the hart more ſwift of foot, the Bull more ſtrong, the Eagle better ſighted, the Dog of better ſcent, the Daw of longer life, there is yet in man wiſe-

dome,

dome, by the which he converts all these to his use and service.

Q. *Whether is it better to be born of high birth onely, or from the mean to be of an ingenuous dispostion, and learned education?*

A. To be of high birth, and of worthy fame,
A double honour doth o're-guild that name,
But who hath onely title without worth,
Hath crack'd Fames trumpet that should set it forth.
But who hath Wisdomes riches, Vertues store,
Let his descent be mean, his worth's the more.

Argus King of *Peloponesus*, for his singular wisdome, and circumspection was feigned by the Poets to have had 100 eyes: *Briareus* for his dexterity & prowess 100 hands: so it was said of *Beringarius*, that he knew all that was knowable: of *Hippius Elenus*, that he was wont to glory that there was no Art that he was ignorant of, were it Liberal or Mechanical, insomuch that the ring that he wore on his finger, the clothes that he put on his back, were all of his own making; but yet for all this, he is the wise man that learns from every man; he is the strong man that

rules his own affection; the rich man that rejoyceth in his own portion; worthy of honour, that honoureth others.

Q. *One came to demand of* Eucritus *the wise Philosopher, whether hee had rather bee* Crœsus *or* Socrates; *and what was his answer?*

A. Quoth he, *Crœsus* whilst I live, but *Socrates* when I die.

Q. *Whether do more souls go to heaven, out of Church-yards, or from the Gibbet?*

A. From the Gibbet certainly, as the good Thief from the Crosse, and no doubt many others; but from the Church-yards none, their carcasses lie buried, but the souls before are fled.

Q. *What is the best present cordial to sweeten the future pill of death?*

A. Preparation and dedication, whence insues mitigation; to which purpose saith *Seneca*, Do that which must be done, whilst thou art strong, whilst thou art wise, whilst thou art thine; expect no future time, but embrace the present, for that which is to come is not yet time; and when it shall be peradventure it shall not be thine.

And yet further to prepare us, wch for the most part disprepares the world, since we slip not suddenly into the grave, but by degrees,

gees, we thinke like the foole that gazed at the Sunne, we passe not though our profesſe be never so swift, and therefore a fable to fore-warne us, if any caution may enter these steely times of security, wee die daily, and some part of our life is continually lopt off, yea, wee decease even in encreasing; for first we lose infancy, then childhood, after youth, then middle age, till at last Death with these harbingers seazeth upon our old age; or some age. To which purpose is here annexed a story of one who had covenanted with Death, that hee at no time should come and take him unawares without sufficient warning: but first, hee should send some messengers afore-hand to say hee was coming: to which they were both agreed: upon which compact, this party lived for a long time very careleſſe and secure, at last Death comes and suddenly arrests him; Why, quoth he, thou hast not performed thy promise, and thereupon began to wrangle & complain of fraud; but Death thus pleaded for himself, that he had sent many messengers; for, six yeares since hadst thou not a great Feaver, after that the paine of the Stone, Cough, and Head-ache, and now lastly a Consumption? and what were all these but my messengers? and

therefore having performed my promise, goe with me.

Q. *What thing is that that goeth swifteſt of all moving things, and yet the moſt apprehenſive of all living things, cannot perceive his inſtant motion?*

A. The Sunne, which according to ſome Aſtronomical conjecture, runs two hundred ſeven and twenty thouſand miles in one houre; but herein opinions differ.

Q. *Who are thoſe that are neareſt to the Sun riſing, and ſee the firſt day, and yet themſelves are of the colour of the night?*

A. Æthiopians.

Q. *What Bird is the moſt portendous of death?*

A. The Scriech-owl, whoſe throat pronounceth no vowell, but a kind of groaning note; and which, as ſome ſay, to be heard or ſeen in the light, or in Cities or Townes, is very ominous, although ſome have ſlighted the portent of this or any other, as *Meſſalinus* the Iew: a wiſe Captain marching on towards the Warres, a certaine Prophet bade ſtand ſtill, that they might hear the next augury by Brids; when he ſecretly in contempt thereof ſent for a Bow and arrow, and kild the Bird: which the Prophet noting, ſeriouſly rebuked him: who thus excuſed; quoth he,

This

This was a foolish Bird to foretell the event of our journey, and was ignorant of her own safety, which she sought not to preserve.

With like folly *Hanno* King of *Carthage* called many Birds to be taken, then to be put forth and taught to sing, *Hanno is a god:* in which ambitious folly he was deceived, when he thought that those would not only continue that note, but instruct all the quiristers of the woods in the same: for they neither kept themselves, nor taught it unto others, but fell to their old tunes againe.

Q. *What birds are those that have two harts?*

A. To answer with *Theophrastus*, the Partridge is that Bird of deceit, for it is the embleme of deceit, as it is in the Psalm, *They have spoken with a heart and a heart:* and in another place, *Woe to them of a double heart.* There is a place in *Ieremy*, which saith, that Partridge nourisheth what she brought not forth: upon which place *Lyra* and other Ecclesiasticall Writers comment, that the Partridge steals anothers egs, and hatcheth them up, which after, hearing the voice of their owne dam, forsake the Partridge, and leave her in her crafty folly.

Further it is observed of this Bird, that she

she is full of deceit, even to deceive the hunter, and many times therein so speeds, as she preserves her selfe and her young ones: for being found together with them, she will take her to her feet, and run before them as if she had forgot the use of her wings: thus training her pursuers after her, whilst her young ones doe escape, and after flies away: which similitude *David* alledgeth of himselfe hunted by *Saul*, like the Partridge on the Mountaines.

Q. *What birds are those that are called Prophets twice born?*

A. The Cocke; first an egge from the Henne, after a Cocke from the Egge; they foretell seasons and changes of weather, according to the Verse:

Some say for ever'gainst that season comes,
Wherein our Saviours birth is celebrated,
The Bird of dawning singeth all night long,
And then they say no spirit dares walke abroad,
So sacred and so hallow'd is that time.

W. Shakes.

Q. *Which are the Schoale-masters of deadliest doctrine?*

A. Evill company: to which purpose *Æsop* tells a tale how the Storke being taken

ten among other Birds, thus pleaded for favour, in regard she was no bird of rapine, but just, loving & compassionate to her dam that she might escape. No, quoth the Fowler since thou art taken in the like snare, thou shalt taste of the like fare. Yet a certain Chirurgion, as told another, had brought up a Stare, and taught her to speake, Beware of ill company: at last breaking her bonds, soaring amongst a company of her wild-fellowes, she was taken with the rest in a net, and was with the rest to be kild, but by her oft repeating her note, she escaped with better lucke then the Storke.

The use of both to the Reader.

The Stare escap'd that was at point to die,
because she spoke, Beware ill-company:
But the poore Storke being taken in the net,
With all her pleading, out she could not get;
If by ill company thou fall ith snares,
Feare the Storks lucke, as well as hope the Stares.

Q. *What creatures are the most usefull, the most needfull, the most powerfull, either to help or offend men; and which the most sustantive?*

A. Fire and Water, that heat and coole, purge & purifie all things: of which, though both be irresistable in their fury, yet we conclude,

conclude, Water the more usefull, the more powerfull, the more vitall, bringing forth, nourishing and preserving infinite creatures, more and greater then any other Element; when in the fire nothing doth live but onely that doubtfull *Salamander*. To which purpose is here annexed a story of a contention that fell between two Idolaters, a *Persian* and *Egyptian*, which of their gods were the most powerfull; the *Persian* said, that his god which was Fire, did consume or deface all other gods, being for the most part either of Gold, Silver, or Wood: being both brought together, the Egyptian had bored his wooden god full of holes, filled them with water, and stopped it in with wax, which when the Persians fiery god, drew near it, the wax melted and the water rushed out, and put out the Persian god, to his own disgrace, and his servants losse.

Q. *What is that, that is the originall of more Creatures of severall natures then any other?*

A. The Egge, out of which proceeds Birds flying in the Air, innumerable creatures swimming in the water, diversity upon the land, as the *Lyzard*, and others in both land and water, as the *Crocodile*; two-footed, as the *Henne*; wanting feet, as *Serpents*; with many

many feet, as the *Locust*.

Q. *Of the Fly what thinkest thou?*

A. That there is no creature so small nor despicable, in which the power and wisedome of God doth not wonderfully appear; contemplate the Fly, that little creature, that deceaseth with a fillip: I doe not say to know where she is all Winter, but tell mee whether in her the wisdom of God doth not as much appeare, as in creating of that great body of the Sun, the life of her, the nourisher of all creatures; observe with what nimblenesse, by her own naturall appetite she moveth her little body from place to place, how she imployeth her many feet. Likewise the Ant, a lesse, a more slow, but a wiser creature; in her consider her providence, her diligence; vouchsafed for their wisdom to be called a people: how they provide their meat in Summer, how they work by Moon-light, fearing weather; how by their diligence flint-stones have been worn by their feet: how they bury their dead, and the like: and then say not but they are a noble substance as the sky; for that is but a simple inanimate, this a living substance, and therefore by the law of nature, to be preferred before a more noble wanting life: one said merrily he would not kill a Fly, because it might have a father

and

and mother; I am sure the great God is that little creatures Father, if the Sunne be her Mother.

Q. *Into how many parts was the world heretofore divided, and whereupon took they their denomination?*

A. Into four parts; *Asia*, *Europe*, *Africa* & *America*: *Asia* so called of the Daughter of *Ocean* and *Thetis*; or, as some say, of *Asia*, the Son of *Manus* King of *Lydia*: it is separated from *Europe* by the River *Tanais*, now called *Don*, by the Sea called *Mare de Zabhace*: and by *Pontus Euxinus*, now *Mar-major*: and by the part of the Mediterranean Sea; and from *Africa* by the River of *Nyle*.

Europe of *Europa*, daughter of *Agenor*, King of *Lybia*; how it is separated from *Asia* is already showne; and from *Affricke* by the Mediterranean Sea.

Affricke, which some say is so called of one *Affer*, of the line of *Abraham*; it is separated from *Europe* by the Mediterranean Sea, and from *Asia* by the River of *Nyle*, by whose occasion Geometry was first found out by the Inhabitants of *Egypt*, in measuring out their ground and meades overflowed by the River *Nylus* once a yeare: for there it never raines, or is other moisture.

America

America or West *India*, so called of *Americus Vesputius*, but first found out by *Christofer Columbus* of *Genua*, in the year of our Lord, 1492. It is in manner of an Island, and about invironed with the Ocean Sea.

Q. *How many were the Monarchies of the World?*

A. Four: the first of the Assyrians, founded by *Ninus*, about the year of the world 3120. when after it had endured the term of 1655 years, it was lost by *Astyages*, and conquered by *Cyrus*.

The second Monarchy was of the *Persians*, founded by *Cyrus* in the year of the world 3465; which after it had endured 191 years, was lost by *Darius*, and subdued by *Alexander* the Great.

The third Monarchy was of the *Grecians*, founded by *Alexander* the Great, 320 years before Christ: After the death of *Alexander*, it was divided among the Prefects, which in his life time he had appointed in divers Countries; by which division *Seleucus* was King of *Syria*, *Ptolomaus* of *Egypt*, *Antigonus* of *Asia*, *Cassander* of *Macedonia* and *Greece*, all which Countries were after subdued by the Romans.

The fourth Monarchy was of the *Romans*, founded by *Julius Cæsar*, after the building of

of *Rome* 706 years, and before Chriſt 4
yeares.

This Monarchy flouriſht about the ſpac
of 470 years, after loſt and divided; an
about the year of our Lord 801, it was reſto
red by *Charles* the Great, and by him u
ted to the Crown of *France*, & by his ſucce
ſors tranſlated into *Germany*, where it re
mains as a ſhadow only of the greatneſs o
the ancient Roman Empire.

Of the ſix Ages of the World.

The firſt Age from the Creation to th
Flood, endured according to the *Hebrew*
1651 years, which agreeth with S. *Hierome*,
Bede, *Plato*, and the common Text of the Bi
ble; the 72 Interpreters, and *Euſebius* hold
it endured 2242 years. S. *Auſtin* is of opini
on, that it endured 2272 years. From thi
Age we paſſe further, intending brevity.

The ſecond Age from *Noah* his Flood
till the birth of *Abraham*, indured accordin
to the 72 Interpreters; *Euſebius*, and th
greateſt part of Writers, 942 yeares; and
according to the *Hebrews*, but 292. In this
Age was builded the Tower of *Babel*, the
Empire of the Aſſyrians began, and th
great City of *Niniveh* was builded, which
contained in circuit three dayes journey.

The third age from *Abraham* to *David*
endured,

endured, by the agreement of all Authors
years; during this Age was the peregri-
nation of *Abraham*; the beginning of the
Amazons, *Sodom* and *Gomorra* destroyed;
Joseph sold to the Egyptians; *Moses* passed
the red Sea; *Job* the just; *Jason* conquered
the golden Fleece; the destruction of *Troy*;
the *Latines* began to rule in *Italy*.

The fourth Age from the beginning of the
reigne of *David*, till the peregrination of the
Jewes into *Babylon*, endured 485 yeares:
during this age the Empire of the *Assyrians*
was translated to the *Medes*, *Carthage*
was built by *Dido*, and *Rome* by *Romulus*:
the destruction of *Hierusalem* by *Nebuchad-*
nezzar, and thereupon the captivity of the
Jewes.

The fifth Age from the transmigration of
Babylon, to the coming of Christ, for ever
blessed, endured by the agreement of all 589
years; during this Age *Cyrus* began the Mo-
narchy of the Persians; the 70 yeare of this
Age, the Jewes returned to their Countrey;
Plato, *Aristotle*, and *Demosthenes* flourished;
Alexander won the Monarchy of the world,
and *Cæsar* usurped the Empire of *Rome*.

The sixt Age began at the birth of our Sa-
viour Christ, and hath endured to this time,
which is 1654, and shall from hence conti-
nue to the worlds end.

Of

Of the seven wise-men of Greece, their names and why they are so called.

When Wisedome forsooke the earth, and Folly was invested in the roome thereof; some from small sparkes began to assume the name of Wise-men, and they were Greekes; of which *Bias* borne in the haven Town of *Priene*,, in the Country of *Jonia* was one: *Solon* borne in the Iland of *Salamine*: *Chilo* borne at *Lacedimonia*: *Cleobulus*, borne at *Lind* in the Ile of *Rhodes*, *Pittacus* borne at *Mytelene* in the Ile of *Lesbos*: *Thales* borne at *Myletum* in *Greece*: *Periander*, King of *Corinth*. These were the best of wise-men, it should seem in this scarcity: for when there were many, notice was scarce taken of any; & yet at this day in the plenty of wise-men, in the opinions of some truly wise, there is no such store; for say they, It is one thing to speake wisely, another thing to live wisely, another thing to be accounted a wise-man, but the greatest thing to be a wise-man, to live by his full knowledge, to aske counsell in what he doubts, and to live in the practise of what he knowes and learnes.

Of the tenne Sybils.

The first was of *Persia*, called *Samberta*, which among other Propheſies, said, *The wombe of the Virgin shall be the salvation of the Gentiles.*

The

The second was of *Lybia*, one of her Prophesies were, *The day shall come, that men shall see the King of all living things.*

The third was *Themis*, sirnamed *Delphi*, because she was born and prophesied at *Delphos*, *A Prophet shall be born of a Virgin.*

The fourth was *Cumea*, born at *Cumia* in *Italy*, who Prophesied, *That God should be born of a Virgin, and converse among men.*

The fift was the famous *Erythraea*, born at *Babylon*; who especially prophesied a great part of our Christian Religion, in certain Verses recited by *Eusebius*: the first letters of every which Verses being put together, makes these words; *Jesus Christ, Son of God, Saviour.* These Verses are translated into Latin by S. *Augustine, lib.* 11. *c.* 25. of the City of God, where they may be read at large.

The sixt was called *Samia*, born in the Isle of *Samos*, which said, *He being rich, should be born of a poor Virgin, the creatures of the earth should adore him, and praise him for ever.*

The seventh was called *Cumana*, from the name of the place where she prophesied; she prophesied, *That he should come from heaven,*

heaven, and reign here in Poverty.

The eight was *Heleſpontica*, born at *Marmiſe*, in the territory of *Troy*, *A woman ſhall deſcend of the Jews, called* Mary, *and of her ſhall be born the Son of God, his Kingdom ſhall remain for ever.*

The ninth was of *Phrygia*, and propheſied in the Town of *Ancire*: one of her ſayings was, *The higheſt ſhall come from heaven, and confirm the councel in heaven, and a Virgin ſhall be ſhewed in the vallies of the deſarts.*

The tenth was *Albunea*, ſirnamed *Tybartina*, becauſe ſhe was born at *Tybur* fifteen miles from *Rome*; *The Inviſible Word ſhall be born of a Virgin, he ſhall converſe among ſinners, and ſhall of them be deſpiſed.* *Lactantius Firmianus* rehearſeth divers of their propheſies, without making any particular mention of them; they are to be referred ſpecially notwithſtanding, as it ſhould ſeem, unto *Sybilla Samberta*, who wrote 24 Books in verſe, chiefly intreating of the coming, miracles, and life of Chriſt, whereunto the ſayings of all other *Sybils* are conformable.

The ten Perſecutions under the Roman Emperours.

THe firſt began in the 13 yeer of *Nero*, in ſuch ſort, that the Chriſtians were

fain

...to hide themselves in the caves of the ...rth.

The second, in the twelfth yeer of *Domi-*..., who caused St. *John* the Evangelist to ...put in a vessel of burning oil, whereof he ...ceived no hurt.

The third, was the tenth year of the reign ... *Trajan*.

The fourth began under *Marcus Antonius*, ...d *Aurelius Commodus*, Emperors.

The fifth, under *Severus* Emperour.

The sixt began by the indignation of *Maxi-*..., who especially persecuted the Clergy.

The seventh began under the Emperour ...*cianus*, and continued cruelly.

The eight under the Emperour *Valerius*.

The ninth under *Aurelianus*.

The tenth began by the commandment ...the Emperours, *Diocleſianus* and *Maxi-*...*anus Herculeus*; this persecution was far ...more cruel and general then any of the rest, ...insomuch that *Diocleſian* in the East, and *Maximianus* in the West, destroyed all Churches, and tormented the Christians with all strange torments.

The eight times Rome *hath been taken.*

1. By the *Gaules*, under the conduct of Captain *Brennus*.

2. By *Alerick*, King of *Gothes*.

3 By

3 By *Genſeriok*, King of *Vandales*.

4 By *Totila*, King of *Gothes*.

5 By the ſame *Totila*, after *Bellizarius* had re-peopled and repaired it, *Bellizarius* more infortunate then *Rome*, the onely man for proweſſe in his time, came after, to the amazement of greatneſſe, by Fortune wheeling, to ſtand by the high-wayſide and beg, *Date obulum Bellizario*, Give a half-penny to *Bellizarius*.

5 By the *Moors* and *Sarazens*, followers of *Mahomet* his law, *Gregory* the fourth Pope.

7 By *Henry* the fourth Emperour of *Germany*, *Gregory* the ſeventh Pope.

8 *Rome* was laſtly taken by *Charles* the laſt Duke of *Bourbon*, who being ſlain as he ſcaled the walls, whereby the Souldiers without a head, took more advantage to deſtroy the City, and commit all kinde of enormities, ſaving that they burned not the Churches, though they ſpoiled and robbed them to the uttermoſt, moſt of the Army being *Germans* and *Lutherans*; this hapned to *Rome* in the year of our Lord 1527. *Clement* the ſeventh Pope.

The

The seven Saxon Kingdomes that England was once divided into.

THe first was the Kingdome of *Kent*, which had his beginning of the Saxon *Hengist*, in the year of our Lord 476. and continued 242 years.

The second Kingdome was of *Sussex*, or South-Saxons, which began by the Saxon *Ella*, in the year of our Lord 482. this continued 112 years.

The third Kingdom was of *East-angles*, or East Englishmen, and contained *Norfolk* and *Suffolk*; it was first begun by the Saxon *Uffa*, in the year 492. This Kingdom continued 376 years, the last King whereof was S. *Edmund* martyred by the *Danes*.

The fourth was the Kingdom of *West-Saxons*, containing the West Country of *England*, and had his beginning from the Saxon *Cerdicus*, in the year 522. and continued 378 years. The Kings of this Country subdued, at length, all the other six Kingdomes, making all the South part of this Iland one Monarchy.

The fifth was the Kingdom of *Northumberland*, containing the Countries betwixt *Humber* & *Scotland*, & had his beginning of the Saxon *Ida*, in the year of our Lord 547. this continued the term of 409 years, first

under the *Saxons*, and then under the *Danes*.

The sixt Kingdom was of the East-Saxons or *Essex*, which began by the Saxon *Sebert*, in the year 614. and continued till the eight year of *Edward* the Elder, 293 years.

The seventh Kingdom was of *Mercia* containing *Huntingtonshire*, *Herfordshire*, *Glocestershire*, and others, and was the greatest of all the other, taking his beginning of the Saxon *Penda*, in the year 626. and continued from *Penda*, till that *Edward* the elder chased out the *Danes* about 210 years.

These seven Kingdomes of the *Saxons* besides that of *Wales* and *Scotland* were contained at once in this Island of *Britain* and continued a long space.

Of the fortunate Islands.

Where the Air is of that singular temperature, the Earth of that fruitfulnesse, that the Husband-men have their Harvest in *March* and *April*. Here all good things do abound, plenty of fruits, plenty of Grapes, the woods and hedges bringing forth excellent apples of their own accord. There the grass mowed down, in 5 dayes space will grow up to the length of a Cubit. At *Christmas* they have Summer, and all fruits ripe. The earth yeelds her fruit five or six times a year.

lowing, every two grains bring forth a
and.

Q. *Whether are there stones ingendred in any
en then in the earth?*

A. There are; and first the Thunder-stone
the air, ingendred out of a cold and dry
stance: divers precious stones breeding in
ers creatures: besides (as *Erasmus* writes)
nowhich ingenders in the body of man,
ich stone may no lesse instruct us of mor-
ity and death, then those stones in times
st which were usually brought to the
perour at his Coronation, by the ma-
rs of Tombes; that he might chuse and
ect of what sort of Marble, or other
ne, his should be made of.

Q. *What was the punishment in ancient time
slaves, before Galleys were?*

Condemned to the Mill, and those that
performed the labour of the horse, or the
d, had a large fillet put about their necks
t they might not put their hands to their
uths to eat either the meal or the corn,
that what the Jews were forbid to do to
Ox, these did to men. This is more large-
commented upon by *Thomas Aquinas*, of
om it was said, being a boy, he was called
his silence amongst other Scholers, The
e Oxe, but his Master *Albertus Magnus*

perceiving his studious disposition & sharpnesse of wit, said, This Ox if he begin to low will fill all the world with his lowing.

It is further said of him, that his Mas*Albertus* having made the statuary of man, such art was used in the resemblan that with wheels and engines so cunning couched and hid therein, it not only mov the foot, but the tongue and eyes, and spa some words very distinctly. This statuary conveyed into his chamber; his Scholler *quinas* being busie at his Book, from whom it went into his study and spake: he fu into a great astonishment, rushes upon throws it down and breaks it. Oh (quo *Albertus*) thou hast at an instant destroy my thirty years recreation.

Q. *Are the Stars living creatures or no?*

A. They are not, though there are so that affirm the contrary of the Sun, and t Moon, and some Stars, which they say animate, and the reason is, because they commanded to run their course. And in *Genesis* the Moon is named the Queen of Heaven: and some aver from this testimony *Job*, where he saith, The Stars were not pu in his sight, that therefore they are rea able creatures, & capable of vertue and vi

Q. *How is the Pope crowned in the Sun?*

A. O

Of late times it is said of the Pope, that
it as the Sun and the greater light; Kings
Emperours as the Moon, and the lesser
& receive their serenity from the Sun.
Q. *what is the difference between the visi-*
of the Sun and the Moon?
A. Under the Sun is seen continuall day,
moment heat & pleasure: he beholds
rising, working, walking, dining, stir-
guilded trees, and flowery meads, and
ms by the light of his own light; where-
on the other side, the Moon walks by so-
ary shadows, and comfortlesse darknesse;
ares not the singers in the woods, sees not
labourers in the fields, peeps in upon
epers and dreamers; so that she may
ink all mortals dead.

Of the Eclipse of the Moon, and of
the Soul.

As the interposition of the earth between
Sun and the Moon, is the Eclipse of that
ght, so the interposition of sin between
od and the Soul, is the cause of the Eclipse
ereof, and therefore saith the Prophet in
consideration thereof, *Now thou hast covered*
self as with a cloud, so that no prayer may
pass through thy Sanctuary.

To which purpose in Allusion whereof,
saith an Author, he that looks for stability in

the various change of humane affairs without eclipse or interposition, may as well expect constancy in the Moon, which sometimes seems full, sometimes empty, sometimes not at all, as it did to the Asse that drinking in the water, thought he had drunk it up, because at first he saw it in the water, and by and by it was gone, being hid under a cloud; and which further are illustrated in these Verses following;

The wheel of Fortune, and the restlesse Ocean,
Are like the Moon their Mistresse, still in motion.

Q. What art is that, that makes use of the vilest things in the world?

A. Physick makes use of those things some wonder were created; as of Scorpions, Flies, Waspes, Serpents, Toads, and such like, nothing being so vile but serves for some use, and many herein effectual, according to the Poet:

There's nought so vile that on the earth doth live,
But to the earth some speciall good doth give:
Nor ought so good, but strain'd from that fair use,
Revolts from vertue stumbling on abuse:
Vertue it self turns vice, being mis-apply'd,
And vice sometimes by action dignify'd.

Pope

Pope *Alexander* the fourth disputed on time at his Table, whether the Common-wealth were better to have many Physicians or to be without? some said, Better to be without, for 6 00 yeares was *Rome* without, and never in better health. But his Holinesse deemed, he thought otherwise; for, quoth he, if there were no physicians, the world would scarce contain her people. A worthy answer of the Pope; for if the Physician cure the body, he the soule.

Pythagoras calleth Physick, A divine thing: if it be so, then I hope it cures the soule as well as the body, otherwise the creature is not found, if he be sick in the nobler part.

Q. *Which is the principall of all diseases?*

A. Some say the Plague is principall of all diseases; as War the head of all calamities; yet gluttony kills more then either the Plague, Famine, or Sword: for though all love health, yet most betray it this way, especially those, *quibus cœna pœna, pulpa culpa, sitibula pocula, vagina lagena, prælia prandia*, whose fare is their snare, whose health are their sicknesse, whose warres are their dinners; for more such have been hurt by naked and flattering *Venus*, then by armed and irefull *Mars*.

Q. *What was* Theophrastus *complaint at his death?*

A. That Crowes, and Dawes, and Hearts lived so long being things of so little worth, and mans life was so short, that he lived not to attaine the full depth of any knowledge and perfection in this world, as it followeth in this Verse,

Skill comes so slow, and Death doth so fast crave,
That past the Schoole, w' are entred to the grave.

But we Christians cease that complaint and say, If we live but to know God as we should, wee live long enough, for in the world to come, all fulnesse of knowledge shall be made manifest unto us.

Q. *A certain Heretik learned three leaves, and what were they?*

A. The Red, the White, and the Black: the Black was his perpetuall meditation of Death; the Red, the remembrance of Christs passion; and the White, blessed life.

Seneca saith, he learned two leaves; Before Age to live well; in Age to die well: in the early world came for to prepare, that after griefe may not seize upon perfect joy.

Q. *Of old men, and why they are called twice children?*

A. Not

A. Not so much for the weakneſſe of their age, as for their reſemblance otherwiſe; for firſt their haires turne white, as moſt children are in their infancy: next they have baldneſſe or ſcarcity of haire: thirdly want of teeth: fourthly weakneſſe, childneſſe of minde, and childiſhneſſe of manners; and then delight they in the company of children, as if they would call them fellowes; and therefore ſaith one, Old men that carry their legs in their hands, ſhould goe full of honeſty.

Certaine old men rebuked, and threatned divers young men, for ſome miſdemeanour towards them as they paſſed by them in a Church-yard; quoth one of the young men, It makes you the more bold, becauſe you are ſo neare your houſes, meaning their graves.

One ſaid, I feare not old age, becauſe I have nothing to accuſe me in it.

Another ſaith, I feare old age, becauſe it comes not alone.

Quid Puer, quid Senex.

Take away the firſt letter from *Puer* from a boy, and there remaines *Ver*, which ſignifieth the Spring.

Take the two firſt letters from *Senex*, for an old man, & there remaineth *Nex*, which ſignifieth

signifieth Death: and thus are both their natures expressed in both their Names.

VER NEX.

Q. *Some ancients were wont to sweare by the number of Foure, and what was the reason of that?*

A. Because no number seemed to be more perfect then this; first, for because there are foure Elements, Fire, Aire, Water, Earth: foure seasons of the yeare, the Spring, Summer, Autumne, Winter; foure qualities of all things, hot, cold, moist, and dry: foure parts of the heavens, East, West, South and North, &c.

Q. *Wherefore doe the Jews weare the fourth vowell O upon their breasts?*

A. One answered thus pleasantly, Because it is a letter of grief for their sin in rejecting and crucifying our Saviour Christ. Others, because it is a cypher, and like themselves of no value or knowledge, or else because they living by Usury, this Cypher, though it be nothing of it selfe, yet it helps to increase the summe.

Some compare the letters to men sitting at a feast; the vowels to learned and grave men that speak with full sound; halfe vowels, to women and young men that sometimes speak, & then modestly: the mutes to boyes and

and children, that heare others, speake little themselves, but learne.

Q. *What is the most unnecessary letter in the Hebrew?*

A. *K*, because *C* is of the same sound.

Q. *Which letters doth God most punish withall?*

A. *F*, *P*, *P*, *fames*, *pestis*, *pralium*, hunger, pestilence, and warre.

Q. *What two monosyllables are those that trouble the whole world?*

A. *Est*, & *non est*; It is, and it is not; the beginning and progression of every contention and controversie.

Q. *What letters are those that the full voices and present the knowledge of things?*

A. The Hebrew, where *Aleph* signifieth discipline; *Beth* a house; *Gimel* fulnesse of ioyce; *Daleth* bookes: and so there are some who from the fulnesse of the Hebrew letters, do demonstrate the whole History of Christs birth, passion, and resurrection.

Q. *What one verse is that, that containeth in it the whole Alphabet?*

A. *Gaza frequens, Lybicos dicit Carthago triumphos.*

So this verse containes almost all parts of speech in Grammer:

Verbum dans mihi Christe tuum, non das mihi verba.

Such

Such comfort to my heart, O Christ, thy word to me affords,
That it is more than if the world should bring me all her words.

Q. *What strange things would children speak if they were not taught?*

A. *Quintilian* tells of a King, that for conclusion caused certaine children, to bee brought up in a wood, by one that was dumb, who in the daily dict pronounced some imperfect sound, which could not be made a speech. Like to that is the Jesuites report of King *Ahaz*, that caused thirty infants to be shut up in a solitary place, where though they were attended upon with all necessaries, yet they should never hear voice, to the end the King might try what language they would speak: because of that Countries religion it would be so, but the King lost his aime, for none of them all spoke any language at all, so that the King was ill of no Religion.

Bellum Grammaticale.

There is a war in words, as there is in Grammer, the Schoole-master of words: where the Verb challengeth the worthiest part to her selfe, for which she alledgeth many reasons: the Noune resisteth them, and saith, without her no speech can stand, as in

this

ample following, where is a diverse
nification in neerneſſe of words.
Claues ferit, Clauus formas, Claviſque recludit.
Nail ſtrikes, Naile fathens, key ſhuts.
Parere vult mulier, ſed non parere marito.
A woman will bring forth, but not obey
her husband.
Inde Lyram digitis, Lyram fert arator in
agris:
Sparsaque Lira eſt, dat Lyra tacta ſonum.
And in this laſt there is *Lyra* for the Harp,
and *Lira* for a Furrow; the one for the
ground, the other for the ſound.
There is alſo, as there is myſtery in words,
many myſteries in writing; the joyce of an
Onion will not be read unleſſe you dry the
Paper; ſome other cannot be read unleſſe
the Paper be wet. Some write, placing D
for A, and A for D, and ſo of the reſt, a ſe-
cret kinde.

Q. *Who were the beſt Orators, and what*
is the chiefeſt uſe of Oratory?

A. *Tully* and *Demoſthenes*; *Tully* was ad-
mired more for his tongue, then for his
heart; *Ariſtotle* more for his heart then his
tongue, *Plato* for both. It is ſaid of *Tully*, that
he had none like him: of *Demoſthenes*, that
he had few. And for Oratory; as wit is the
ornament of man, ſo eloquence is the orna-
ment

ment of wit, which doth no way so much become it selfe, as displaying the power thereof in perswading to truth, and disswading from falsehood, with that violence forcing to the end the hardest heart, as the Axe falleth upon the Adamant.

Qu. *What is the difference between Logick and Rhetoricke?*

A. Rhetoricke discloseth the hidden Sayles of Speech, Logick forceth it forward with Oares. *Cleanthes* being asked the difference between Rhetorick and Logicke, first he clutcht his fist, and then he shewed it open.

It is said of *Chrysippus*, that he was so bent to his acute Logicall positions, that he would have famished at his Table, if his maid *Melissa* had not put meat into his mouth.

Q. *Some of* Ovids *friends wisht him to take three verses out of his Epistles that they disliked, and what was his answer?*

A. No, quoth he, that face seemes faireſt that hath some moale.

A Probleme.

What thing is that that doth with most men raigne?
Tell me but in three words, and make it plaine.

The Answer

I

will not take three words, but one to tell,
right or *wrong* that doth in one word
well:
three words there are, three letters, and
the same,
from which the world hath *right* wrap't in
wrong's name.

Lex in the Latine tongue is the feminine
gender, in the Greeke the masculine; which
the best as they say, Because she should rule
as a man, and not to be over-ruled as a wo-
man: & therfore for the even sway therof
it is called the Kings right hand, because by
it Kings reigne, and kingdomes without it
are so far from flourishing, that they be nea-
rer perishing; for a kingdom without justice
is like a ship without a rudder in the mid-
dest of the Sea, and under it good men doe
according to the Lawes, evill men suffer ac-
cording to the Lawes.

Qu. *How many are they among other facul-
ties, that the whole world is governed by?*

A. Three; Divinity, Law, and Physicks.
according to the Verse,

Theologis animam subjecit lapsus Adami,
Et corpus Medicis, & bona Juridicis,
Our soules, our bodies, goods, by *Adams* fall,
Are to Divines, Physicians Lawyers thrall.

Q. *What is the reason truth lasts so long?*

A. Be-

A. Because it is the Image of God: but another in consideration of our times, said, Because it was so seldome worne, according as these Verses seem to import;

Omnibus rebus jam peractis,
Nulla fides est in factis,
Mel in ore, verba lactis,
Fel in corde, fraus in factis.

Englished.

All things finisht now and ended,
Nothing's spoken that's intended;
Where milke and honey words proceed,
There's gall i'th heart, deceit i'th deed.

Q. *Is it all one thing to lie and to tell a lie?*

A. Not; for he which lies, is not deceived himself; but seekes to deceive another: but he which tels a lie, is deceived himself; therefore a good man must take heed that he do not lie, a wise-man that he doe not tell a lie, though most now with *Malchus* servant have their right eare cut off, that they can heare nothing rightly, nor speake any thing truely, which is a most hatefull vice: but let every good man say, *Ita me veritas amet, & ego veritatem, tanquam animam meam, quæ est rara avis in terris.* So I love truth and truth love me, as mine own soul; though this be somewhat a rare bird in these times.

Q. *Is*

Q. *Is faith to be kept with an enemy?*

A. It is; for we are not so much to consider whom, as by whom we have sworn; and therefore he is found much faithfuller than thou, which beleeving thee, having sworne by the name of God, hath been deceived, then thou that by that meanes hast deceived him, though nothing be now more common then so to deceive.

The Oath which the Ancients swore by, called Joves Stone.

This Oath they held very sacred, for he that swore was to hold in one hand a stone, and then to pronounce these words;

If knowingly, I deceive, Jupiter cast me from my gods, from my Country, and from all happinesse, as I cast away this stone.

Q. *From whom for the most part doe we seek truth?*

A. From childishnesse, from sleep, from folish, from the drunk, from the mad.

Lewis 11, was wont to say, all things were heavy in his Court, but only truth was scarce. Of which saith *Tully* in the commendation of it, it hath so much power, that by no device, or cunning it can be overthrown; and although it hath neither patron nor defender, yet it defends it selfe, & it is like the bloud

bloud of the Goat, that will breake the very stone to appeare.

Q. *What thing is that which for the most part wants successors?*

A. Vertue and truth; for though a man may bequeath his goods by testament, yet can he neither vertue nor honesty.

Q. *What is meant by the Riddle in* Virgil,

1. Dic quibus in terris, &c.

Englished.

1. Tell me in what part of the earth thou canst behold, looking up, but three yards of heaven?

2. Tell me in what part of the earth, flowers grow inscribed with the names of Kings, &c.

A. Of the first, some understand this to be meant of the diggers in silver mines, out of which if any one looke up, from thence he cannot behold above three yards of heaven. And for the second of these flowers (it is thought) he meant gold and silver, which being coined in money is inscribed with the names of Kings, & the most precious Rots among men: and yet *Virgill* himself then living being asked this question, said, He struck that crosse in *Grammar*, to torment curious Readers and Interpreters.

Golt

Colt. *Dictio scripta per l, Germanica, grata quique est:*

Cot. *Est tamen l dempta vox ea nobilior.*

Old. This German word with *l* is large of fame:

Old. But *l* substracted, the most noble name.

Germani cunctos possunt perferre labores,
O Utinam possent tamen bene ferre sitim.
The Germans to all labours them inure,
O that they could but thirst so well indure.

Cleobulus Riddle of the Year.

There is a father which hath twice six Sons, and they have thirty Daughters a-piece party-coloured, having one cheek white, and the other black, and they never see one anothers face, nor live above 24. houres.

Q. *There is a thing that is neither Fire, nor Moon, nor Star, and yet it shines onely in the night, and what may that be?*

A. The Glow-worm.

Q. *What is that that stands still on one foot, and with the other walks round?*

A. A pair of Compasses.

The Crocodiles Syllogism she proposed to the woman whose childe she had gotten.

If

If (quoth she) thou shalt tell me true what I intend, I will give thee, thy son. Quoth shee, That thou wilt not restore him me; now therefore give him me because I have told true. Why then, quoth she, if I do restore him thee, thou hast not told true, and therefore I will keep him.

To which purpose one thus asked his servant, Art thou not a lyar? tell me true; but his sophistical servant said, If I be a lyar, how wilt thou that I tell true? If I be a lyar I will say I am such a one, that thou mayest know me not to be such an one.

Resolve this Riddle.

The *Cretans* are lyars, saith *Epimenides* he himself being a *Cretan*; now if the *Cretans* be not lyars, *Epimenides* lyed; if the *Cretans* be lyars, how did *Epimenides* tell true, he himself being a *Cretan*?

I will now put to thee some question to finde an answer for thy self, to see if thou canst yet swim without cork.

Q. *Since there is no new thing under the Sun, how comes it that in the old world, some say they have found out a new?*

When S. *Paul* wrote to the *Romans*, why did he not write to the Pope?

Objurgatory Letters came to *Jehoram* a wicked

wicked King written by *Elias* the Prophet, when *Elias* was translated into Heaven, his father *Josaphat* living; now tell me, When and where these letters were written, and by whom they were sent, *Paral.* 2. 21.

Q. How comes it that some black stones have white lines, and white silver black lines?

Mille boves pascunt, vitulorum millia centum,
Musca super vitulum quem libet una sedet.

Englished.

In a fair meadow fed a thousand Oxen, and one hundred thousand Calves, and upon every one of these sat a Fly; now tell me how many legs were there in all?

Two young men carried eggs, and as they travelled by the way, at last, the one said to the other, If thou give me one of thy eggs, I shall have as many as thou; to whom the other replyed, But if thou give me one of thine, I shall have twice as many as thou. Now I would ask, How many did each of these carry?

Tot prior ova tulit, quot lustrum continet annos,
Posterior vaga quot sidera mundus habet.

5——7

A certain Marriner transporting thirty passengers

passengers in a ship, of which fifteen were Christians, and fifteen Jews; there arose a great tempest, so that the ship could not be safe, unless at least half of the goods and half of the men be thrown over-board to lighten it, and then they began amongst themselves to debate and agree after what manner this should be done; at last they were content, that the Master should set them all in a round circle, beginning where he would, and so every ninth man should be thrown over till fifteen were gone, the Master sparing the Christians, so ordered and placed them, that every ninth man was a Jew: and so the Christians safe, and all the Jews were lost.

Q. *But how was this done?*

A. First, he placed them in this order: 4 Christians, 5 Jewes; 2 Christians, 1 Jew; 3 Christians, 1 Jew; 1 Christian, 2 Jewes; 2 Christians, 3 Jewes: 1 Christian, 2 Jews: 2 Christians, 1 Jew; and he began to number from the first of the 4 Christians; as for example.

CCCC, IIIII, CC, I, CCC, I, C, II, CC, III, C, II, CC, I.

Q. *What labours of all other are the most grievous?*

A. De-

A. *Docentis, Imperantis in bello, Precantis, parturientis.*

Of him that teacheth, of him that commandeth in war, of him that prayeth, of her that bringeth forth: the Vulgar say, the labour of the hand, but the wise say, that of the mind, which not only wearies the body, but dries up the bones, and hastens old age and death, whereas the other is healthful to both. A certain woman told King *Antigonus* that he was happy, because he was a King: O mother, quoth he, if thou didst know the many cares that are worn with this Diadem, thou wouldst not take it up from the dirt.

Some say, the care of the Magistrate, although much lies upon the Church-man, but more upon the Magistrate, that hath not onely the care of soules, but of bodies and goods, and therefore they are called Gods.

For the care and pain in child-bearing, no man doubts, and experience maketh manifest, the miserable mother to have anxiety and grief of minde before, in and after: and the more, that when she hath brought forth, it is the enemy of God, and effect of her sin, insomuch, that one woman said, she had rather die ten times in the

wars,

wars, then once to hazard the danger of child-birth. Thus *Luther* distinguisheth these labours.

Sudor { *Oeconomicus* / *Politicus* / *Ecclesiasticus* } { *est* } { *magnus*, / *major*, / *maximus*.

The labour of the { Husband-man, / Magistrate, / Minister, } { is } { Great, / Greater, / Greatest of all.

Yet since the vulgar lightly esteem the labour of the minde, and think much that their labour of body should so far extend to maintain the honour and leasure of mind. I will thus propose an example: When cattel could speak, it is said the sheep said unto their Master, We think we have hard measure at thy hands, in that thou takest from us both Wooll, Cheese, and Lamb, and without allowance from thee, turnest us to seek out living from the earth, whereas to thy Dog, that yeelds thee none of these comforts, thou impartest thy bread from thine own hand: but then the Dog replyed, All this I have, and deservedly it is to me due, for I am he that preserves and keeps you from the theft of men, and from the

pu

ne of the Wolf · the Sheep hearing that, as content the Dog should have a greater allowance.

S. *Martin* seeing a Sheep new shorn, said, this beast hath fulfilled the Commandement; for she having two coats, hath given one to him that wanted.

Of *J. Hus*, and *M. Luther*.

Of *Hus*, his adversaries were wont to say, That he had the sound of the Goose, but he prophesied, that after 100 years a Swan would come, whose shriller note should more tingle their ears, and oppose their errours, whose fore-runner he was; they burned his bones many yeers after, but cannot deface his memoriall; and *Luther*, which was his Swan, did accordingly after succeed.

This grave and reverend man upon a time reproving a disordered, lustfull, and irefull liver, was answered by him, that his exorbitant and irregular life proceeded from the corrupt motions and affections of his heart, which he had laboured, but could not suppresse: No (quoth he) why though it be impossible for you to forbid the birds to flie over your head, yet notwithstanding you

may keep them from making their nests in your hair.

Q. *What creatures are those that excell man in the senses?*

A. The Bore in hearing, the Spider in touching, the Eagle in seeing, the Ape in tasting, the Vulture in smelling, according to this following Verse here formerly expounded;

Nos aper auditu præcellit, aranea tactu,
Vultur odoratu, linx visu, simia gustu.

Q. *When is dirt handled by dirt?*

A. When the Potter worketh his vessel.

Q. *What household creatures are those which never by nature grow gentle to a mans hand, nor never by Art?*

A. The Fly, the Swallow, and the Mouse.

Q. *What creatures of all other are the slowest, and which the swiftest?*

A. The Snail, and the Eagle, which upon a contention between them, whether should come first to a place, three days were assigned them, during which time the Eagle trusting to her present swiftness, loitered, and deferred so long to the last, that the Snail crept there before her. This Fable admonisheth continuall progression and study to be more effectuall to attain wisedom, then the seldome hasty snatches

of

of the too confident in his own ability and strength.

Q. *What City is that that is founded in the waters, compassed in with waters, and hath no other wals, but the Sea?*

A. *Venice*, situate in the bosome of the *Adriatick* Sea, which hath continued unshaken or unconquered since the first building 1152 years, and at this present famous in Buildings, Riches, and Government.

Q. *Whereupon did the Ancients name* England?

A. England, *ab Angulo*, as being an Angle of the World, ingirdled round about by the Sea, no where embracing the Continent, having within it plenty of all things, and comely personages the Possessors, as Saint *Gregory* on a time said, seeing certain English youths at *Rome*, Well you may be called *Angli*, English; *quia vultu nitent ut Angeli*, because their faces shine like Angels.

Q. *Why was it called* Britannia?

A. Or from *Brutus* or *Brito*, a King; or rather, as Master *Cambden* hath it, from *Brith*, that is, Woad, or Oade: and *Feria Regio*, because the Inhabitants used to paint themselves with Woad, or Oade.

Q. *What thing is that being blind it selfe, leads the blind, and bears him that bears it?*

A. A staffe.

Q. *What is the Proverb of going to* Rome?

A. Hee that goes first to *Rome* sees a bad man; he that goes the second time, meets with him; hee that goes the third time, brings him home. As one said of a lewd woman, He that lookes upon her with delight, is in his way to hell; he that talks with her, mends his pace; and he that enjoyes her, is at his journies end.

Q. *How should man and woman be made like in marriage?*

A. Let the man be inferiour in state and birth, and then marriage makes them equal; she the better in descent and substance, hee in sense and sex.

Solon the Philosopher said upon the marriage of his friends daughter, Whosoever this way hath got a good son-in-law, hath found a sonne or rather better then a son: but who so hath found an evil one, hath lost a daughter. Likewise another Philosopher having lost his Wife, said, O Philosophy, thy precepts are tyranicall, for thou biddest us love, and if we lose what we love, thou biddest us not grieve.

Q. *By what meanes shall a young*

Wench be as it were both a wife and a widow, and be sure to keep fasting dayes and nights enow?

A. By marrying with an old and impotent husband: but the quietest marriage saith one, is that, when the wife is blind, and the husband deaf.

Q. *Quid facies Veneris faciem cum veneris ante?* Ad theatra non eas,

Ne sedeas, sed eas: ne pereas, per eas.

The conceit of these Verses lies in the Latine words which cannot be expressed in the English; the question, *What wilt thou do when thou comest before the face of* Venus? The answer, *I will go and not stay, least I perish in that way?*

Q. *What was the saying in ancient time concerning friends?*

A. That it was good to have friends; but bad to need their help; for friendship now adaies depends upon great fortune and little need: for as the Poet said,

Who ne'r wants, shall never lack a friend;
And who in want a hollow friend doth try,
Directly seasons him his enemy.

But, say we, such a one as is only a friend in words, is as bad as he that coins false money: and therefore,

Fide, ſed ante vide; qui fidit, nec bene vidit,
Fallitur: ergo vide, ne capiare fide.
He that truſts before he try,
May repent before he die.

Socrates being reproved by his wife, for that he had prepared no better fare for his friends: quoth he, If they be our friends, they will not care: If they be not, we will not care; if they be good, here is enough; if they be bad, here is too much.

Q. *Why is gold eſteemed the moſt precious of all metals?*

A. Not onely becauſe it endures the fire, but for many other cauſes; pure gold expels poiſon, and therefore if poiſon be put into a cup of gold, there will be a boiling and ſtrugling ſtrife to expell it: it is reſtorative and phyſical both in body and ſtate, the wind and the calm both of Sea and Land: and the prize for which ſo many toil and fight; and yet is Iron more neceſſary for mans uſe many ways then it. In *Europe*, Iron is eſteemed at a low rate, becauſe of the plenty; but in the *Indies* it hath been eſteemed dearer then Gold, where we have ſometimes known fourteen pound of Iron to have been exchanged for 350 pound of gold; and where this is of no value, there

contention

contention is of no force; for in the Indies a whole houshold will live quietly under one roofe together, and that roofe but of some large shell; and lighned night and day with the Lights of heaven, the Sunne and the Moone; which condemnes our discords and covetous dispositions, where as we pine our selves to the graves, and then leave it to posterity; according to the Verse,

Dum potui rapui, rapiatis quando potestis.

Q. *Whereof was money at first?*

A. At first it was Tinne, after Silver, last of all Gold, quite opposite to the times and manners; for at first they were golden, after silver, but now we have the Tin and Iron age; and thus is the wine changed with the vessell.

Q. *What gaine is most lawfull and honest?*

A. Not Vsury, that like the Viper, eats off the fathers head that lends, and the mothers bowels that borrowes. The most secure and honest gaine is husbandry, as one thus hath it, To seeke gaine by wars is wickednesse; by sea, dangerous; by deceit, sinfull; by husbandry, lawfull. For first, if thou respect the health of thy body, which is to be reckoned among the chief goods, no life more wholsome: if frugality, no where more usefull: if uncorrupted gaine, no where

more innocent: if integrity of life, no where lesse tainted.

Q. *Who are those that have fed others with their own harmes?*

A. Souldiers in the Low-countries and Germany.

Q. *Who are those that Fortune seldome favours?*

A. The over-timerous man; for his own feare presents some difficulty to discourage him in matters of most easie atchievement; and therefore as the Poet said,

Qui squis apes undasque timet spinasque roseti,
Non mel, non pisces, non feret ille rosas.

Who feares the Bee, the Water, prick o'th Rose,
Shall have no Honey, Fish, nor Flowers for's Nose.

Or thus.

Who feares a sentence or an old mans saw,
Shall by a painted cloth be kept in awe.

And therefore, *Audaces fortuna juvat.*

Q. *What is the meaning of these words when we say, as safe as a fish?*

A. Because when all other creatures perished in the Deluge, the fishes were onely safe. And of that when we say, As dumb as a Fish, Because no creature but can make some kinde

kind of noise or sound, but onely the Fish, that is solely mute.

Qu. *Is that compact lawfull betweene the living, that the first dead should returne to the longer lived, and shew the estate of the other world?*

A. In popery it is, and hath been usefull; for so say they, *Marcellus Ficinus* returned after his death, and shewed where he had beene, and what he had seene. But we are taught otherwise, that wee are not to seeke truth from the dead; neither could the Glutton obtaine, that *Lazarus* should forewarne his children.

Of the six Voyces in Musicke.

Fama latere nequit, micat ut Sol inclyta virtus.

Fame and Vertue can be no more hid then the Sunne.

Q. *Who be these that for the most part sing to them that either sleep or cry?*

A. Nurses.

Q. *Who is the best Arithmatician of all other?*

A. God; for he hath made all things in number, weight, and measure; likewise he numbers the starres, our teares, the haires of our heads, our dayes, our bones.

Pythagoras opinion of leaving pictures behind men for a memoriall to their posterity, whereof he saith: The body is but the case of the minde, and he sees and knowes the least part of man, that sees or knowes onely his body, which more cannot be pictured; therefore saith he, Those that leave but the picture of the body, leave but an image of an image to posterity.

Of the good of learned men.

When the plague had consumed all *Greece*, *Hippocrates* by firing a whole wood purged the aire. So *Tully*, by his wisdome rescued *Rome* from the conspiracy of *Catiline*, & therefore was called *Pater Patriæ*: of whom one thus writes:

Defendi, tenui, vetui, face, &c. cade cruore,
Civis, Dux, Consul, &c. see *Virgil.*

Q. *What two wonderfull men are those, the one whereof was a traveller through the Sea, and the other a waggoner through the Aire?*

A. *Moses* and *Elias.*

Q. *What were the names of those two thieves that were crucified with Christ?*

A. *Dismas* and *Gismas*; as some Authors doe averre, *Dismas* the happy, and *Gismas*

mas the wretched, according to the verse

Gismas damnatur, Dismas ad astra levatur.

Englished.

Dismas the happy to repent, though late,
for though at last, his sorrow was yet true;
Gismas that died in his most wretched state,
Was the unhappy that no mercy knew.

Q. *What foure things are those that overcome one another?*

A. 1 Death overcomes man.
2 Fame overcomes Death.
3 Time overcomes Fame.
4 Eternity overcomes Time.

Q. *Three occasions many times move debate, and what are they?*

A. To talke with him that is angry.
2 To send him of an errand that is weary.
3 To wake a man out of sleep.

Q. *Three things should be alwayes at home, and what are they?*

A. The Hen-roost, the Cat, and a beautifull wife.

Q. *How many things are required in a woman to be perfectly beautifull?*

A. It is said, That all the beauties in the

world

world serve but to make up one perfect beauty; where one brings a good cheeke, another a handsome nose, the third a faire fore-head; one is wise till she speakes, another handsome till shee goes, a third pretty till shee laughts; one hath a slender body, another a pleasant speech, and some other comely gate; all which must concur to make up one absolute beauty.

Some other there are that say, that a woman to be perfectly beautifull, should have all these indowments and oppositions, that is to say, 3 Hard, 3 Soft, 3 Short, 3 Long, 3 Blacke, 3 White: 3 Hard, her brests and buttocks, 3 Soft, her two hands and her belly, 3 Short, her nose and her two feet, 3 Long, her fingers and her side. 3 Black, her eyes and her haire, 3 Red, her cheekes and her lips, 3 White, her thighes and her necke.

All these fair letters in one golden booke,
What Cynicke might be blam'd to unclaspe and looke?

But now for the most part in stead of all, or many times any,

With Tyres and Clothes our judgements bribed be,
And woman is least part of what wee see.

Q. The:

Q. *The old saying is, a good horse should have fifteene properties from other creatures, and what are they?*

A. 3 Of a Man: 3 of a Woman; 3 of a Fox; 3 of a Hare; and 3 of an Asse.

3 Of a Man, that is, bold, proud, & hardy.

3. Of a Woman, faire brested, faire hair, easie to leap upon.

3 Of a Hare, a great eye, a swift foot, and a dry head.

3 Of an Asse, a big chine, a flat leg, and a good hoofe.

3 Of a Fox, a faire taile, short eares, and a good trot.

Q. *What three properties are principally required in a good In-keeper?*

A. To be patient as *Job*. 2 To be as provident as *Philemon*. 3 As merry as *Hector*.

Wisely liberall, and cheerfully frugall, sometimes to impart to his friends; for as one writes;

Two dishes well dressed, and welcome withall,
Both pleaseth thy guests, and becometh thy hal.

And as another saith.

Dat bene, dat multum, qui dat cum munere vultum.

Who

Who kindly doth small gifts bestow,
Out-poyse th'great with churlish show.

Q. *Wherefore hath it anciently beene accounted good lucke if a Wolfe crosse our way, but ill lucke if a Hare crosse it?*

A. Our ancestors in times past, as they were merry conceited, so were they witty: and thence it grew, that they held it good lucke if a Wolfe crost the way, and was gone without any more danger or trouble, but ill luck if a Hare crost and escaped them that they had not taken her.

Q. *What three Churches are these that have their severall prerogatives before any other in the Land?*

A. *Pauls*, *Westminster*, and *Salisbury*: *Pauls* for her Antiquity, spaciousnesse, and strength. *Westminster* for Curiosity and Workmanship, being 42 years in building, as it is afore recited. *Salisbury* for variety of Pillars, Windowes and Gates. Secondly *Pauls* for the continuall society of the living: *Westminster* for her Royall Sepulture of the dead: *Salisbury* for her tripartite Calculation of the yeare, having in it as many Windowes, Pillars, and Gates, as there are dayes, houres, and moneths in the yeare: of which a famous Antiquary thus writeth

Wonders

Wonders to tell how many dayes
In one whole yeare there beene:
So many windowes in one Church
Men say are to be seene.
So many Pillars cast by Art,
Of Marble there appeare,
As there are houres in just account
Throughout a complete yeare;
So many Gates doe entry give,
As months one yeare doth make,
A thing well knowne for truth,
Though most it for a fable take.

Unto which may likewise as a fourth be added though inferiour to the rest, for spaciousnesse and bulke, yet famous for the roundnes, neatnes, and Monuments therein preserved, of which it is thus delivered, *Heraclitus*, Patriarch of *Jerusalem* consecrated a Church for Knights Temples, so called at the first institution about the yeare of our Lord, 1113.

And at that time they dwelt in a part of the Temple hard by the Sepulchre, wherof they were so named: and vowed to defend the Christian religion, and the holy Land, and Pilgrims going to visit the Lords Sepulchre against Turkes and Infidels; some of their images are to be seene with their

legges.

legges acrosse, for so they were laid buried in that age, that had taken up the Crosse, (as they termed it) to serve in the Holy Land, amongst whom, was *William Marshall* the elder, a most powerfull man in his time, *William* and *Gilbert* his sons Marshals of *England*, and Earles of *Pembroke*; upon *William* the elder his Tombe some yeares since was read in the upper part *Comes Pembrochiæ*, and on his side this Verse;

Miles eram Martis,
Mars multos vicerit armis.

In processe of time, when with insatiable greedinesse, they had hoarded up great wealth by with-drawing Tythes from the Church; appropriating spirituall livings to themselves, and other bad meanes, their riches turned to their ruine; for they fell at variance with other religious orders, rejecting their obedience to the Patriarch, procured envy of the common sort; and in the yeare 1312. this order was condemned of impiety, and by the Popes authority utterly abolished, and the possessions assigned to the Hospitalier Knights of Saint *John* of *Jerusalem*.

It is apparent out of ancient Records, that in this place after the expulsion of the Templers, was the seat and habitation of

Thomas

Thomas Earle of *Lancaster*, and of Sir *Hugh Spencer* King *Edward* the seconds Minion; afterwards of Sir *Amyer de Valence* Earle of *Pembroke*, and in the end turned into two Colledges or Innes of Court: and so much of the Temples, the antiquity thereof and the Monuments therein.

Grayes-Inne is so called, because it was anciently the dwelling-house of the Lord *Gray* of *Wilton*: *Lincolnes-Inne*, of the Earles of *Lincolne*.

Q. *What three Rivers are those that have the precedency before others?*

A. *Thames Severne*, and *Trent*; *Thames* renowned for the stately buildings she passeth by, and for Swans, and ships that she beareth: *Severne* for her swiftnesse and beautifull Shores: *Trent* for her variety of flouds and fish, which some think to be so called of *Trent*, a French wood, which signifieth 30. because it is said she beareth thirty severall sorts of fish, and thirty Rivers fall into her flood.

Q. *What Forrest was that which was erected out of the ruines of most Churches, Townes and Villages of any other in the Kingdome?*

A. New Forrest in *Hamshire*, which *William* the Conquerour, to erect, pulled downe

downe 36 Churches, all the Townes and Villages and houses farre and neere, and brought all within 30 miles compasse to a Forrest for wild Beasts, for which hainous offence the judgement of God soone overtooke his posterity: for *William Rufus* his second Sonne, King of *England*, in this Forrest was shot thorow as he was hunting by *Walter Terill*, shooting at a Hart, and so dyed: one of his other was blasted with a pestilent aire; his grand-child pursuing his chase, was there hanged among bowes, and so ended his life. And thus much of this large Forrest in this short discourse, for example and history.

Q. *What two Halls are those, famous for their Buildings, Courts, and adjacent Offices before any in this kinde to be preferred?*

A. *Westminster-Hall* and *Guild-Hall*, the one built by King *William Rufus*, of Irish-wood, in whose top no wormes nor spiders breed, though some venemous creatures sometimes crawle below, being of that continent and spaciousnesse, not to be paralled with the widest plat of ground in Christendome; which may be called the English Moderator, for that it can end a controversie, when no other place nor party may or can. *Guild-Hall* for her continuall courses and sittings,

ngs, *London* being the Lady of Cities, she the Ladies Chamber, wherein at first entrance the Statues of two Gyants e and terrible present themselves, which discourse sake (their antiquity being as few do relate of) shall here be fly unfolded. These two Giants lived in this Island at one time, 1200 years reChrist; at what time this Island was a art, & inhabited only with a few giants, ch at *Brutus* landing at *Totnes* in *De-shire*, fled to their caves and deserts, ere they lived: But after *Brute* and his ains were settled, they tilled the ground built Cities, and called the Island after te, *Britain*. And *Corineus* calleth that tion thereof that fell to his share *Corinea*, er the corruption of speech *Cornubia*, now rnwall, being as the Horn of *Britain*. his *Corineus* was of mighty strength, and k great delight to combate with other yants, and none was able to withstand n, but at last one *Gogmagog* was found at on a day with thirty other Gyants af-ited *Brute* and his company, as they were crificing to their gods, by whom the rest his company were slain, and he himself ken and kept alive, because *Brute* intend-to see a single combate between *Cori-*

neus

neus and him. *Gogmagog* was likewiſe a Gyant of ſuch puiſſance and ſtature, being twelve cubits high, that he could pull up a great Oke at one pull, as it had been a haſell wand. Now both theſe Gyants being brought together, *Corineus* laid by his armour, and challenged his Combatant at handy-gripes, who at the firſt came upon him with ſuch violence, that he cruſht in pieces three of *Corineus* ribs, two of the right ſide and one of the left: wherewith *Corineus* mightily enraged, redoubling his ſtrength, threw him upon his ſhoulder, and ſo carried him to the top of a rock, and threw him down headlong into the Sea, where he was bruiſed and broken with the fall into peeces, and ſo died, and the place is called to this day *Gogmagogs* leap.

And now ſince we have ſpoken ſomething formerly upon occaſion of *Brute*, and his Britains, the firſt Inhabitants of this Iſland, it remaineth that we ſet down the ſeverall changes of Regall ſucceſſion in this Kingdome, and by whom they were brought in, which were as followeth five in number.

1. The *Britains* by *Brute*, who reigned in this Kingdome 24 years, and before his death divided it amongſt his three ſons,

Albion,

Albion now *England* to *Locrine*; to *Albanach*, *Scotland*; to *Camber*, *Wales*; which went on in a longer ſucceſſion.

2 The ſecond was by *Romans*, by the arrivall of *Iulius Ceſar* here, who partly by himſelfe, and his ſucceeding Roman Emperors, Lieutenants, and Tributary Britiſh Kings, continued here a government for the ſpace of 500 yeares.

3 The *Saxons* the anceſtors of Britaines by *Hengiſtus*, in whoſe time this Iland was divided into ſeven Kingdomes, which in this booke are formerly recited.

4 The *Danes* by *Swaynus*, whoſe government continued here ſome 25 yeares.

5 The *Normans* by *William* the Conqueror, who vanquiſhed *Harald*, ſubdued this Kingdome, juſt 40 yeares after their conqueſt of *Normandy*.

Thus men and Kingdomes change, and ever ſhall
Untill one generall change run over all.
And now as at Engliſh feaſts ſo I regreet,
Matter more light, to make the end more ſweet.

The propoſition and reſolution of the Garland.

BEtwixt two ſutors ſate a Lady fair,
Upon her head a Garland ſhe did wear:

And

And of th' inamoured two, the firſt alone
A Garland wore like her the other none:
From her own head ſhe took the wreath ſhe wore,
And on him plac'd it that had none before
And then theſe Lovers brows were both about
Beſet with Garlands, and ſhe ſate without
Beholding then theſe Rivals on each ſide
Of her thus plac'd, and deck'd in all their pride;
She, from the firſt mans head the wreath he had,
Took off, and therewith her own brows ſhe clad;
And now this Lady and the ſecond were
In Garlands deck'd, and the firſt man ſate bare;
Now which did ſhe love beſt, of him to whom
She gave, or him ſhe took the Garland from?

Reply.

IN my conceit, ſhe him would ſooneſt have,
From him ſhe took; not him to whom ſhe gave.
For to beſtow, divers reſpects may move,

But

to receive, none ſhould perſwade but
love;
he grac'd him much, on whom her wreath
ſhe plac'd;
ut him whoſe wreath ſhe wore, ſhe much
more grac'd.
or, where ſhe gives, ſhe there a ſervant
makes,
ut makes her ſelf a ſervant where ſhe
takes.
Then where ſhe takes, ſhe honours moſt,
and where
She doth moſt honour, ſhe moſt love doth
bear.

NOT born, NOT dead, NOT chriſt-
ned, NOT begot. (not;
LO, here ſhe lies, that was, and that was
She dy'd, was born, begot, baptiz'd, & more
Was in her life not honeſt, not a whore.
Reader, behold a wonder rarely wrought,
Which whilſt thou ſeem'ſt to read, thou
readeſt not.

Upon the Popes mending of the
EPHEMERIDES.

Jamdiu Ephemerides correxit Papa, nefandam Doctrinam & vitam ut corrigat, ecquis erit?

Qu. To whom are blows moſt due?

A. *Nux, Aſinus, Campana, piger ſine verbere ceſſat,*

Hæc

Hæc dura, hic tardus; hæc tacet, ille jacet.
Sed ſimul ut ferri plagam ſenſere vel ulmi,
Hæc cadit, hic pergit; hæc ſonat, ille ſtudet.

Engliſhed.

The Nut, Aſſe, Bell, and ſlothfull Hinde;
Hard, ſlow, ſtill, ſluggiſh lie:
But when their ſeverall ſtripes they find,
They fall, crawl, call, and learn, inforſt hereby.

Or thus.

The Nut falls down, the Aſſe creeps on, the Bell full loud doth cry;
The ſlothfull learns, and ſeveral ſtripes makes each their vertues try.

Vir, *Sic aput accipias, ſummo cum ventre vigebit.*
Tus, *Sume pedes imo cum ventre, & ſerviet aris,*
Virtus, *Imo conſciſcet mortem, ſine ventre bipenni,*
Vis, *Dexter pes capiti ſi jungitur, opprimit hoſtes.*
Rus, *Cum pedibus ventrem ferro proſcindit arator,*
Virtus, *Si capias totum, Laudem mortalibus affert.*

The

The Epitaph upon a Beggar.

Nulla mihi vivo domus, at nunc certa sepulto est,
Vita paupertas, Mors mihi divitiæ.
Vita mihi exilium, requies est certa sepulchrum;
Vivens eram nudus, mortuus ecce tegor.

Englished.

No house I living found, but dead a grave,
And in that as much room as rich men have;
My life was banishment, in death here naked.
Me cloathed and covered, that in life went naked.

There is a thing which hunger cannot kill,
Although a thousand years it sleepeth still;
And 'tis a wonder, though it common be,
Beyond the depth of mans capacity.
For if awake, he doth no minute live,
Unlesse unto it present foode you give:
And what it is, if you desire to know,
It is the spark that from the flint doth goe.

Quædam scribenda notis bis quatuor arbor,
Symposiis aptas ferre sueta nuces;
Hæc notas si tres postremas dempseris, inter
Mille alias unam vix reperisse queas.

In tree there is eight letters doe expresse
The name and nature; but three last being gone,

It ſignifies a thing you may well gueſſe,
So rare, that in a thouſand ſcarce there's one.
It is ſaid of *Caſtanea*; for a Cheſt-nut, take
away the three laſt letters, and it is *Caſt*
chaſte, a thing ſo rare as one ſaith, I
dreams and wiſhes had been true, ſince Po
pery, there had been ſcarce a maid found t
make a Nun. Or verifie this.

Quid nam illud?

Materia infœlix, detracta cadavere forma
Tam varia, ut nec ego me mihi noſſe queam;
Haud melius fatum: nam pendeo more latronis,
Ingenium ſic me furis habere putant.
Si dederis, ſervo, ſervatum reddo potenti,
Non niſi at auriculis tracta referre volo.

Engliſhed.

Unhappy matter from a carkaſſe dead,
I firſt was ſtript from it that had me bred,
Unto no better fate but to betray,
And bound a priſoner that I cannot ſtay:
Cut was I to be hang'd down to the knee,
But ſome are better hang'd for cutting me
What's given, I ſafely keep, and back re
ſtore,
But firſt I'm pull'd by th' ears to ope' m
dore.

Pulcherrima Diſſertatio Monialis & Juvenis.

Jo. Me tibi, teque mihi genus, ætas & decor aquant;
Cur non ergo pares ambo in amore ſumus?
Non hac veſte places albis nigra veſtis amator:
Quæ nigra ſunt fugio, candida ſed peramo.
Jo. Veſte ſub hac nigra niveam tamen aſpice carnem.
Quæ nigra ſunt fugias; candida membra petas.
Nupſiſti Chriſto quem non offendere fas eſt.
Hoc velum ſponſam te facit eſſe dei.
Jo. Deponam velum, deponam catera quaque,
Intraboque Torum nuda puella tuum.
Si careas velo, tamen alter non potes eſſe,
Veſtibus ablatis, non mea culpa minor.
Jo. Culpa quidem, ſed non gravis, & ſic eſſe fatebor;
Eſt quoque peccatum, ſed veniale tamen.
Uxorem violare viri grave crimen habetur,
Sed gravius ſponſam te violare Dei.
Jo. Vicit noſtrum ſancta ratione furorem,
Gaudeo quod verbis ſum ſuperata tuis.

English.

A dissertation or strife between a hot-blooded Monke, and a chaste young Votary Virgin.

Mo. Sith both our age, our sex, and all doe move,
Why dost not me respect, since I thee love?
V. Thy vesture pleaseth not, love others blacke,
Tis white I like, that fits a lovers backe.
Mo. Under this robe of black behold white skinne;
Though black thou dost exclude, let whitenesse in.
V. To Christ thou art espous'd and wedded now,
And this black robe is whitenesse to thy vow.
M. My vaile I cast aside, that so hath bred
This thy dislike t'enjoy thy naked bed.
V. Thy vaile though thou forsake, thou art the same,
Nor is my sin the lesse, nor lesse the shame.
M. A fault I doe confesse it is, though small,
And if a sinne, it is but veniall.
V. To violate mans spouse, is great'st of crimes:
But more thy sin, being Gods, a thousand times.

M. Wit

With holy reason thou hast subdu'd my
adnesse,
To which, I overcome, subscribe with glad-
nesse.

Some short Discourses and Stories.

Two Cardinals, familiar acquaintances, came to a conceited Painters shop in Venice, to behold the pictures of St. *Peter* and *Paul*; and in the way of merriment they told him, he had made their faces too red. O, quoth he, that was my chief care, and such they are in heaven, blushing to see how and by what men this Church is now governed and by their pretended successors.

A certain Heathen King drawn by a reverend Bishop to Christianity, and to be baptized, and having put one foot into the water, and about to set in the other, he drew it backe, and first asked where he thought the greatest part of his Ancestors were? and hearing the greatest part to be in hell, he plucks back his foot, & said. It was more to follow the great number then the lesse, & so would go no further therein, and within three dayes after dyed.

Alexander the Great bid a Philosopher whom he loved, ask what he would of him & he would give it; he asked immortality;

(quoth he) How can I being a mortal man, give thee that? What then (quoth he) if thou aknowledge thy self so, why doest thou not rest in thine own kingdom, but setst all the world against thee, and thy self against all the world, as if thou shouldst never die?

Aletha, the mother of S. *Bernard*, dreamed that she saw a white whelp in her belly, and heard him barking; which after being expounded, from thence was propheſied, that she should be the mother of such a whelp which should be the Keeper of the house of God, & a great barker against his enemies: which afterwards was totally verified.

One told King *Alphonsus* that he dreamed he would give him a bag of Gold; but (quoth the King) you are no good Christian, if you hold dreams to be true.

One came to a tradesman in the seeming habit of a Scholer, and desired something to support his necessity: who demanded of him first what he had been, and what he now profest; (quoth he) I have been a traveller, am a Scholler, and profesle the seven liberal Sciences. Now out upon it (quoth he) that ere thou saidst it, and beg with thy seven Arts, when I that have 7 children, besides a wife more then 7 more, with this one mechanicall and illiberal trade, liberally maintain

in all these: away then with all thy skils, and learn this one of me, to keep thee from the gallows, begging, or the stocks.

One cut deep into the head in a foolish fray, came to a Chirurgion to be dressed, who searching to see if his brains were not perished, and not easily finding them, O, quoth he, do you think that I have any brains, that so rashly entred so unlucky a brawl?

Of the unhappy Tree.

Pavius came weeping to his neighbour *Aruis* and said, My friend, I have a Fig-tree in my Garden, an unlucky tree, on which my first wife hanged her self, and then my second, and now lastly my third: quoth *Aruis*, I wonder how thou hast found tears for so many mischances; how many crosses hath this tree born for thee? give me some of the branches that I may set them in my Garden.

A certain jealous husband holding his young boy in his arms, fetcht a great sigh; quoth his wife, Why sigh you husband? Because I am doubtfull whether this childe I so love be mine own: quoth she, Of that I will resolve you presently; so takig the

child in her lap, quoth ſhe, You will grant him to be mine; which being granted; then quoth ſhe, to put you out of all doubt, here I give him to you freely from mine owne hand, and ſo be ſure henceforth he is yours.

It is read of a ſon of a certaine Carpenter that being unlearned, had not withſtanding carved upon ſome of his fathers ſpears, *Dominabor a mari uſque ad mare*, I ſhall beare rule from ſea to ſea: a Prieſt coming by and reading it, and finding the boy unlearned, perſwaded his father to put him to the ſchoole, which he did, & he became afterward to be Pope *Gregory*.

Of Pope Jone.

Papa pater patrum; peperit papiſſa papillum,
Eſt Succeſſio vbi papa papam peperit.

She was after the time of *Charles* the great, in the yeare from the birth of Chriſt, 854, and ſhe governed the Apoſtolicall ſeat two yeares, & ſome moneths & dayes; ſhe held this rule,

Naſcitur indigne per quem non naſcitur alter;
ndigne vivit per quem non vivit & alter.

A certaine *Jew* being become a Chriſtian, brought to King *Alphonſus* to ſell a picture of

of St. *John* the *Baptist*, for the which he asked 50 Duckets; to whom the King answered, thou art too inconsiderate and deare, to ask so much for the picture of the Servant, when the Master himself was sold but for thirty pence.

Pambus, as *Socrates* reports, coming to *Alexandria*, seeing a woman trimmed up for the Stage, fell a weeping, and being asked by some wherefore he wept? Quoth hee, I weep, and that for two causes: one, that through this I foresee her destruction: the other, that I my self study not so much to please my good God, as this woman to please lewd men.

A certaine Maid being unlawfully sollicited by a young man, notwithstanding he offered her large gifts, she refused both him and them, & yet told him if he would give her a gift, which was such a one as neither he himself had nor could have, & yet might give it unto her, she would grant his request; he said he was *Davus* and not *Oedipus*; and could not interpret that Riddle: which then she thus explained: quoth she, thou being man, neither hast nor canst have a husband, and yet thou maist give me a husband by giving me thy selfe, & so I will give thee thy request being a wife.

A certaine woman earnestly looking upon a man, quoth the man, Wherefore doe you note me so much? quoth she, I being a woman, looke upon thee being a man, out of which I was taken: but looke not thou on mee, but upon the earth thy substance and matter.

The woman was made to be a helper to man; a helper in his labours, a comforter in her selfe and in her children, according to the verse;

Vt tristis sine Sole dies, sine sidere nox est,
Sic tristis sine prole domus, sine conjuge lectus.

Where Sunne doth shine, the Hemisphere is light,
Where Wife and Children, bed and house delight.

A Cardinall on a time for his exceeding pomp and pride, was rebuked by the French King, and told, that it was not their manner of old to be so. So, quoth the Cardinall, in times past Kings were shepheards and keepers of cattell.

Socrates meeting with a boxe of the eare in the Market-place, quoth he, This is the grief, that a man knows not when to come out with his Helmet.

The

The father and his young son riding both upon a horse, quoth the boy out of his simplicity and want of roome, Father, when you are dead, I shall here ride alone.

Vpon a time a boy well educated, and of good inclination, hearing an old man rashly sweare, came running to him, and kneeling upon his knees, intreated him for Gods sake to sweare no more, for it was a greivous crime. The old man amazed, blusht, and sought to call back the boy which was going on his wayes, to have knowne his name, and whence he was; but being gone without revealing himselfe any further, quoth hee, Sure thou art no boy, but the Angel of God, which hast given such wholsome counsell: after this time I will never more sweare.

When two pleasant men were disposed to speake of strange and unheard of things, (quoth the one of them) I was in a Country where I saw a Cabbage of that largenesse and breadth, that it covered 1500 Horsemen: And I (quoth the other) saw in another Country a Caldron of that huge breadth, that 100 men being working in it, the largenesse was such, that one could not heare another knocke; (Quoth the first (I wonder what they would doe with such a

Caldron

Caldron. Why(quoth the second) to boile the Cabbage.

Of the Folly and Jests of Scholers.

One meeting a Physician, prayed him he would not be angry, because he was not yet sicke.

Another foolish Scholer hearing a Crow would live an hundred yeares, went and bought one to try the conclusion.

Another wanting money sold his bookes, and then wrote to his Father to be of good cheare, for now he lived by his learning.

Hereafter

Hereafter follow certaine brief observations, or secrets in Nature and Art, not impertinent to our former subject.

Of the knowledge of Mice.

ÆLianus and *Lemnius* report, that Mice by a certain naturall instinct and knowledge above any other creature, to avoid their own hurt and danger, are forewarned, and thereby will avoid from an old house that is ruinous, and ready to fall, and betake them to a new before any danger approach. A president for time-servers to teach them when the great wheele runs downe the hill, to leave their hold, because then there is danger of falling; but when it runs up the hill towards the Sun-rising, to hold fast thereto, that it may draw them after it, for there is the house-rising.

Of the Fig-tree.

IOsephus reporteth, that a Henne or other fowle hung up in a Fig-tree, becometh marvellous tender, though otherwise harsh and

and tough before; and that likewiſe a Bull or other wild beaſt tyed thereunto becometh tame.

Of the Kings-fiſher and a Hedge-hog.

THe Kings-fiſher & the Hedge-hog, as they are of two ſeverall elements, ſo are they of two ſeverall natures: for the Hedge-hog as it cannot abide the winde, ſo hath it a natural inſtinct to diſcerne before-hand the changes thereof, w^ch^ in her knowledge ſhe preventeth by turning the doore of her Cabin ever from the winde: the Kings-fiſher, as ſhee naturally delighteth living to flye againſt the winde, ſo by a certaine inſtinct of nature, being dead and hung up by the bill in the houſe, ever turnes her halcion beake to the quarter the wind ſtandeth in, and followeth it as the needle of the Compaſſe touched with the head of the Load-ſtone, ever turneth to the North pole.

Q. *What is held to be the moſt ſoveraigne medicine againſt any infection or poyſon?*

A. Plantan, which hath a marvellous vertue to deliver & aſſwage the ſame; and for further proof hereof, this ſtory following may

ay confirme it, ſet downe as it was re-
ted unto mee from one that was an eye-
itneſſe of the ſame, in this manner: That
Toad being ſtrucken on the backe by a
pider, and ſo poyſoned, the Toad begin-
ing to ſwell, went inſtantly and did eate
a Plantan leafe, which grew neere unto
he place, and it was immediately aſſwa-
ed, and ſhe cured: being ſtruck againe by
he Spider and poyſoned the ſecond time,
as likewiſe by the ſame remedy recove-
ed: and being ſtruck again the third time
nd ſo poyſoned as before, the party that
beheld the former remedy goes inſtantly to
he place, and for a concluſion takes away
he herb, which when ſhee being ſtrucke
againe, in her ſwelling, ſought for and
miſſed, and not finding any other neere,
o prevented of her phyſicke, burſt with the
enome: which here I have inſerted, to
hew as well the ſtrangeneſſe of the ſtory, as
he ſoveraignty of the herb, and certainty
of the cure.

An obſervation for women.

IT is obſerved by the curious, that if a man
be the firſt that a woman meets with, after
ſhe being newly churched comes out of the
Church

Church doore, it ſignifies that the next child vvill be a boy: if a vvoman, then that it vvill be a girle: but this vve take rather to be opinion then probability.

Of Hemlocke.

A Certain Countryman had a field overgrovvne vvith Hemlocke, into vvhich he turned his Aſſe to feed; he comes ſhortly after, and found him (as he thought) dead; the Countryman thinking him to be ſo indeed, began to flay him: a Phyſician coming by, imagined the reaſon, bought him for his skin; and after he had bought him, quoth he, I vvill fetch him to morrow: In the morning when he came, he was recovered and alive, being awaked from the deadly ſleep wherein the Hemlocke for a time had caſt him: which when the other ſaw, he repented him of his fooliſh bargaine, as the other gloried in his crafty match.

Of a Fly.

IT is a Maxime, that what is once dead, cannot bee recovered; yet a Fly, that worthleſſe creature, being drowned & dead, will be recovered againe by laying her in warme aſhes. As likewiſe the Cuckow that ſleeps as dead all the Winter, is revived againe

ain in the Spring by the warm approach-
g raies of the Sun.

Of the Horse.

TIs a Maxime in Farriers hall, that the livelier and quicker a Horse is, the deeper will he thrust his head into the wa-
r when he drinkes, as the duller and slow-
, the more shallow.

Of the Sabbaticall River.

Josephus in his history makes mention of a certaine River that ebbs and flowes six dayes of the weeke, and ever rests without moving on the Sabbath day.

Likewise a second wonder.

IN the Isle of Man are found at this day certaine trees of Timber, and other wood in great abundance, many fadomes under the ground, which were thought thither to be brought & buried in *Noahs* flood, and not discovered till of late yeares.

Humane

Humane Life Characterd by *Fran* Viſcount S. *Albans.*

THe World's a bubble,
and the life of Man
Leſſe then a ſpan.
In his conception wretched
from the Wombe,
So to the Tombe;
Curs'd from his Cradle,
and brought up to years,
With care and fears.
Who then to frail
Mortality ſhall truſt,
But lines the Water,
and doth write in duſt;

Yet whiles with Sorrow
here we live oppreſt,
What life is beſt?

Courts are but
Superficial Schools
To dandle fools:

The

The Rural parts
are turn'd into a Den
Of savage men:
And where's a City
from all vice so free,
But may be term'd
The worst of all the three?

Domestick Cares
afflict the Husbands bed,
Or pains his head:
Those that live single,
take it for a Curse,
Or do things worse:
Some wish for Children;
those that have them, none;
Or wish them gone.

What is it then to have,
or have no Wife,
But single thraldome,
or a double strife?

Our own Affections
still at home to please,
Is a disease:
To crosse the Seas
To any forraign soil,
Perill and toil:

Wars

Wars with their noise affright us,
and when they cease,
We are worse in peace,
What then remaines?
But that we still should cry,
Not to be borne,
or being borne to die.

Conclusion

Concluſion.

That this while have travel'd in a taske,
Unfolding Queſtions that like Riddles maske,
And have their depths reveal'd, that ſecret found,
Which craves more art to anſwer then propound,
From Jeſts and Epigrams have ſoar'd to th' skye,
And join'd their lower uſe to things more high:
Have wrote of Winds, whoſe reſtleſſe rage ſtill doubles;
Of Iſles and Ports, and Rivers where it troubles.
All which having paſt what I intended,
My task is done, much added, here all ended.

FINIS.

A HELP TO DISCOVRSE:

OR,

Nine Mornings merry mirth

Twice Actuated.

Containing of witty Philologicall,
Grammaticall, Physicall, Astronomicall
Questions and Replies.

As it

Hath been, Diuersly, Publickly, Priuately,
Orderly, Interchangeably, &c. recreated,
and for their pleasures published.

Now by Authority

The Copy being Entred, and this
Impression, and Printing thereof, and no
other, granted to Thomas Orwin, vnder
seuere Penalties.

The Fourteenth Edition.

LONDON,

Printed by E. T. for Andrew Crooke, at the
Signe of the Green Dragon in Paul
Church-yard. 1654